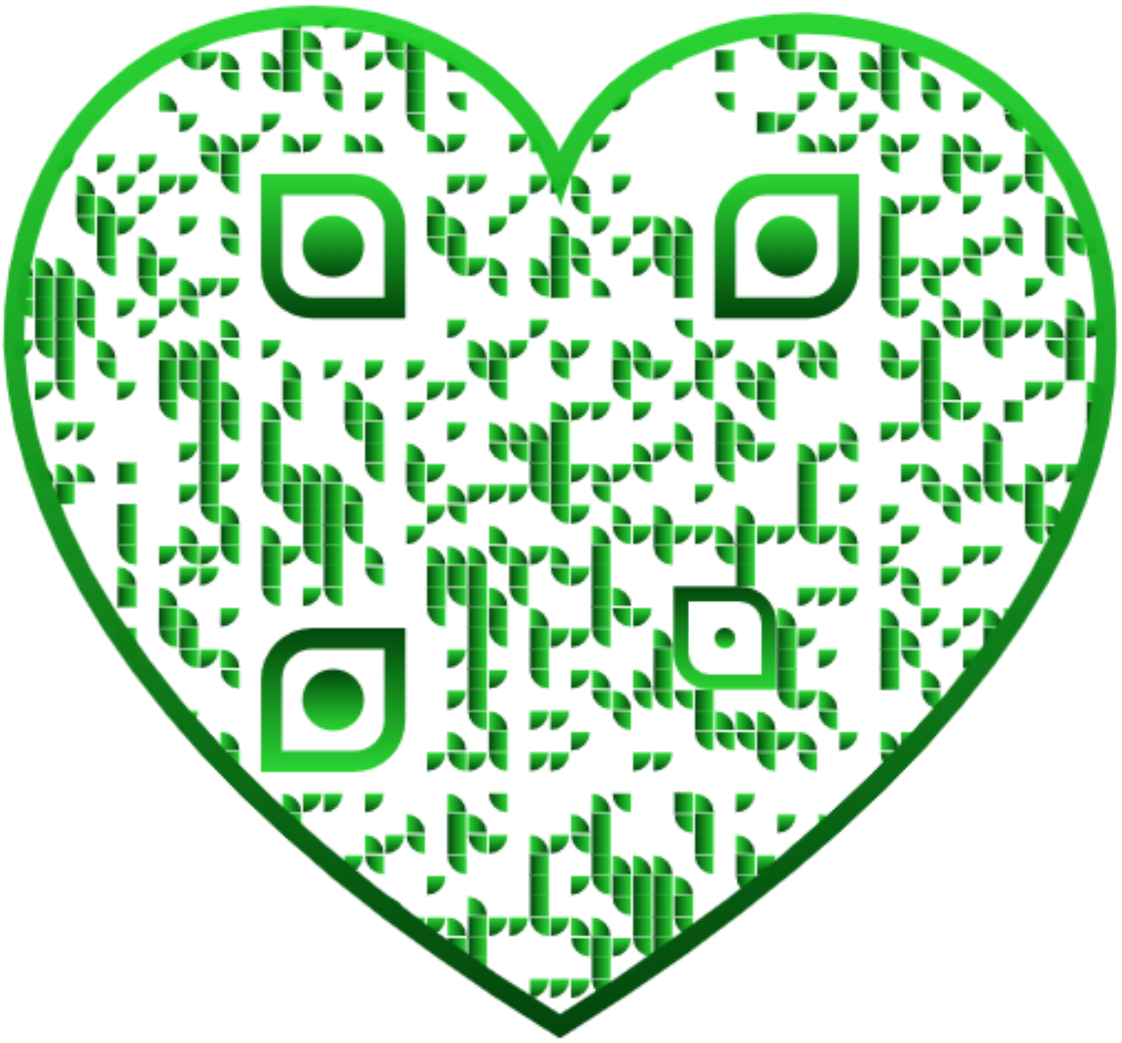
PSYCHOLOGY AND DEVELOPMENT OF MEDIUMSHIP

HORACE LEAF

RIDER



The Psychology and Development of Mediumship

By HORACE LEAF :: *Author of "What is This Spiritualism?" "Under the Southern Cross," "Wonderful Psychic Experiences," "Sound in Relation to Health," etc.*

LONDON: RIDER & CO.
PATERNOSTER HOUSE, E.C.4.

FOREWORD

AN acquaintance, extending over many years, with the author of this valuable treatise on a subject which is attracting the attention of all thoughtful persons to-day, makes it a pleasure to introduce the work to the public.

Mr. Horace Leaf's personal knowledge of what mediumistic sensitivity means, allied with his long painstaking study of orthodox and unorthodox psychology, makes his contributions of extraordinary value. Many writers who attempt to explain the new aspects of psychology, have no practical acquaintance with mediums, or have only contacted such as are pathological studies.

Wisely developed mediumship is not pathological, but a holding of the extra senses of sight—hearing—sensing, in a right balance with the mental and physical aspects of the personality ; and Mr. Leaf, having attained this himself, is pre-eminently fitted to guide others along this new road.

The matter in this volume was first prepared as a series of lectures for the British College of Psychic Science, and proved to be of the greatest practical value to the students. Mr. Leaf has gathered his experience in many countries, and in a former book, " Under the Southern Cross," deals with his travels and studies in Australia and New Zealand. His observations on other matters have brought him to the notice of those compiling a Geographical Book on New Zealand for the use of schools. No better guide than Mr. Leaf, who allies courage and knowledge to his sensitivity, can be found for old and

new students seeking guidance in these new paths ; and I heartily recommend this careful study of the " Psychology and Development of Mediumship."

J. HEWAT McKENZIE
(*Hon. Principal, British College of Psychic Science*).

PREFACE

THE primary object of this treatise is to instruct and guide those who are anxious to develop any latent psychic faculties they may possess.

With few exceptions writers on mediumship and psychic phenomena have not themselves possessed supernormal powers; and while they have contributed much of value to psychic science, the situation from a mediumistic point of view remains unsatisfactory. This is no doubt owing to the peculiarly subtle psychological and physiological problems involved, rendering it impossible properly to appreciate mediumship unless one is a medium. The exercise of supernormal faculties is frequently associated with deep emotions not always obvious to the looker-on, whose evaluation is generally related to the evidential nature of the phenomena occurring. The source of these emotions is doubtless to be found in the deepest aspects of human consciousness, and calls for most sympathetic treatment.

The author, himself a medium of many years' experience in public and in private, may justly claim to have some of the qualifications essential to a proper understanding of the subject. An attempt has been made to treat the theme from a practical standpoint, no appeal being made to prejudices and emotions. Psychic science is still in its infancy, and a good deal about mediumship remains enigmatical. It is, however, impossible to be closely acquainted with any subject for more than twenty years without forming important opinions

about it, although much may remain debatable. This is the case with the author ; but he has no wish to commit others to his belief. Whether one believes that mediumship is due to interaction between the inhabitants of two worlds or to the operation of the subliminal mind of the sensitive, the factors connected with the development of supernormal faculties appear to remain the same.

The attempt to show continuity between normal psychology and the psychology of mediumship in the earlier chapters, must be regarded as elementary for two reasons. Firstly, at this stage of the enquiry little more can be expected ; secondly, the author has endeavoured not to be too technical ; he writes as far as possible for the " man in the street." It is hoped, however, that sufficient has been said to show that mediumship is not abnormal, but continuous with normal mentality.

An apology may be offered for the frequent recurrence of the term " medium " and its derivatives. It has been difficult to find a suitable substitute, although for literary purposes the word " sensitive " has sometimes been used. The term " psychic " has, as far as possible, been reserved for another purpose, as some distinction must be made between those who attribute their supernormal powers to the assistance of discarnate entities and those who do not.

In these chapters a medium is regarded as an individual who attributes his supernormal powers to the co-operation of discarnate spirits ; a psychic, one who considers them as inherent and not due to spirits.

The author has sought to cover the widest possible field in relation to supernormal faculties, and has dealt with various forms of mental and physical mediumship, devoting one chapter to that highly practical gift of magnetic healing.

The author begs to acknowledge his indebtness to the Society for Psychical Research for extracts from its *Proceedings*.

This Preface cannot be closed without the author expressing his deepest appreciation to Mrs. F. E. Leaning for so patiently reading the MS. and giving most valuable advice.

THE AUTHOR.

CONTENTS

PAGE

FOREWORD - - - - - ix

PREFACE - - - - - xi

CHAPTER I

MEDIUMSHIP AND NORMAL PSYCHOLOGY - - 17

CHAPTER II

THE NEW PSYCHOLOGY AND SUPERNORMAL FACULTIES 29

CHAPTER III

SUPERNORMAL SENSES AND THE PHYSIOLOGICAL THEORY - - - - - 42

CHAPTER IV

TELEPATHY IN RELATIONSHIP TO MEDIUMSHIP - 55

CHAPTER V

TELEPATHY AND MEDIUMSHIP - - - 72

CHAPTER VI

IMPRESSIONAL MEDIUMSHIP - - - 84

CHAPTER VII

THE FACULTY OF PSYCHOMETRY - - - 100

CHAPTER VIII

SUBJECTIVE CLAIRVOYANCE AND CRYSTAL GAZING - 120

CHAPTER IX

OBJECTIVE AND MEDICAL CLAIRYOVANCE - - 137

CHAPTER X

MAGNETIC HEALING - - - - - 156

CHAPTER XI

PHYSICAL MEDIUMSHIP - - - - 177

CHAPTER XII

HOW TO DEVELOP MEDIUMSHIP - - - 195

CHAPTER XIII

SIGNS OF DEVELOPMENT - - - - 211

The Psychology and Development of Mediumship

CHAPTER I

Mediumship and Normal Psychology

ALTHOUGH mediumistic powers are regarded as supernormal, the psychology of mediumship is closely connected with psychology in general. This is contrary to popular opinion, but has been realised by scientific researchers. Professor Charles Richet, who proposed the term metapsychics to cover mediumistic phenomena, pointed out in his recent work, " Thirty Years of Psychical Research," that there is nothing in metapsychics contrary to official science : but there are new affirmations. The truth is human personality has both material and psychological powers that we do not understand, and whatever may be the source of mediumistic phenomena they spring partly from human energies. Therefore a serious consideration of the psychology of mediumship must include a consideration of ordinary psychology.

The study of psychology as a science is comparatively young. Fifty years ago it was not thought possible to experiment with the human mind as biologists and chemists experiment with their subjects, and for centuries psychology was regarded as an aspect of philosophy deserving the attention of theologians and philosophers only. In this way it became mixed up with a host

of speculations, such as the origin of the universe, the existence of God, the immortality of the soul, and the freedom of the will ; problems interesting and important in their province, but obscuring the main issue. In some countries the study of consciousness is still regarded as philosophy ; in others it has become a definite subject for scientific enquiry; but doubtless it can never be completely divorced from philosophy and religion.

The chief methods adopted by philosophers to discover the nature of the human mind were observation and introspection, *i.e.*, the examination of the behaviour of other people and of one's own mental states. The thoughts, emotions, and feelings of one rational being were considered to be intrinsically the same as those of all others, and in deciding the cause of another person's actions it was only necessary to imagine oneself in his place and deduce accordingly. Thus, it was concluded, the mind of the normal individual could be understood. The perplexing question : " What is a normal individual?" appears to have been answered by the philosopher as " One who thinks as I think."

The introspective method is much too defective to be satisfactory, the more obvious of its faults being :

(*a*) The human mind is so constituted that it can only examine its mental field and not itself, as it is that which does the examining.

(*b*) Owing to the difference of experience and disposition, self-analysis is not a reliable guide to the cause of the behaviour of other people ; while certain factors influencing their conduct will always elude us ; motives, for instance. The motives of another person are often different from what their conduct would lead us to suppose. Many apparently unselfish actions spring from selfish motives, and *vice versâ*.

(*c*) By introspection it is impossible to detect certain important effects of mental states upon the body. It is well known, for example, that extreme emotions release adrenin, which in turn liberates

sugar stored up in the liver, and glycosuria results by the excess of sugar passing over into the urine. Facts of this character became known only after the experimental method had been adopted. Even the effect of word reactions have in this way been traced. The method is as follows—A few drops of blood are taken from two individuals who are then placed each in a different room. One of them does a certain act while the other remains quiet, and they then return to the experimental room. The experimenter must now decide who did the action. For this purpose he takes from each a few more drops of blood and proceeds to determine the percentage of blood-sugar in the four specimens. The blood taken from the " culprit " after the act shows an increase in blood-sugar.

(*d*) By concentrating attention almost exclusively on the waking mind, introspection caused too much importance to be attached to it and kept us in ignorance of the existence of the subliminal mind.

The introduction of the experimental method has revolutionised psychology and vastly increased our knowledge. By means of it the human mind has been, metaphorically speaking, dissected and analysed, and its relation to the body better understood; above all, the subliminal mind has been discovered. It is now known that the waking consciousness is only part of a greater consciousness, " a fragment of a larger self." This is one of the principal differences between the old and the new psychology. It may be compared to the difference between the old simple conception of sunlight and our present knowledge of the ray fanned out into a spectrum. Just as the solar spectrum may be artificially prolonged beyond the red and violet ends, so may the spectrum of conscious human faculty be artificially prolonged beyond both the lower and the higher limen.

Below the lower limen consciousness merges into mere organic operations; beyond the higher into reverie, ecstacy, and mysticism. Its contents are very varied,

containing on the one hand a " treasure house " in which are the inspirations of genius, the illuminations of the saint, and psychic faculties ; on the other a " dust heap " of unhealthy suggestions, repressed emotions, hysterias and insanities.

One of the most valuable aids to the study of the hidden strata of human consciousness has been hypnotism —a veritable " golden key " by means of which some of the contents of the secret chambers of the mind have been revealed. Its utility could not have been realised by the hardy pioneers who faced the storms raised against it by ignorance, prejudice and fear. Hypnotism is still too little used by orthodox psychologists, but the student of mediumship cannot afford to ignore the services it can render. By means of it normal individuals can be made to demonstrate extraordinary control over their organic functions, common-place capacities become heightened in the direction of genius, and even psychic and mediumistic faculties induced.

So rapidly has psychology grown that it has become necessary to divide it into various branches, a brief survey of which will convey an idea of the complexity and importance of the subject.

(*a*) Physiological psychology : the study of the particular connection between experience and the organs of the body.

(*b*) Psycho-physics : the study of the correlation of external objects to the physical organism.

(*c*) Genetic psychology : the study of the beginnings of consciousness.

(*d*) Industrial psychology : showing the effects of labour, environment, atmosphere, fatigue and hours worked on the quantity and quality of the work produced.

(*e*) Animal psychology.

(*f*) Comparative psychology : comparing the psychology of animals and human beings progressively through savage states to civilised. (We unavoidably judge all other consciousnesses by our own.)

(*g*) Pathological psychology or psychiatry: the study and treatment of the insane and mentally defective.

(*h*) The psychology of mediumship, an unorthodox branch of psychology which has attracted inadequate attention. Widely different opinions have been formed about it by enquirers, some maintaining that it is a degenerate state and therefore belongs to psycho-pathology; others that it is a superior condition allied to genius.

(*i*) Child psychology. This branch is extremely important in connection with mediumship, as it shows the human mind before it has become properly adapted to its terrene environment, and possessing qualities which indicate that it belongs to another state which has values different from those prevailing here. Unfortunately the tendency has been to study child psychology almost exclusively from physiological and utilitarian points of view, for the purpose of discovering how the mind co-ordinates muscles and organs, cognises and conceives. Reactions to physical stimuli, the recognition of objects and the development of abstract ideas are doubtless very important and instructive. To know when and how tears flow and smiles appear may have more than academic significance, but ought not to be studied to the exclusion of more psychic states.

The remarkable glamour which characterises the outlook of children up to about the age of twelve or fourteen may have a deeper significance than is generally realised; it may spring from more than mere undiscriminating faculty. In any case it is an extraordinary example of the power of mind over matter, and shows the great vigour of purely subjective states, a feature only just beginning to be properly understood.

The child's conception of time and space differs very largely from the adult's. With children the two states are often subtly combined. By imagination the child

bridges vast distances and periods of time with a naturalness which seems to spring from reality. Its conceptions may appear illogical to the adult, but they are not unreal. Years may elapse before children are able to separate the notion of time from that of space, and in the process they find it difficult not to believe that time and space are but two aspects of the same thing, and in all probability they are right. The same idea still persists among primitive races. If an aboriginal of Australia is asked the distance between two towns his answer will vary with the mode of travel adopted. If the questioner is walking, his reply will be, for example, twenty miles ; if on horseback, five miles ; if in a motor-car, two miles ; showing that the native, like the child, thinks in terms of time-space.

Mediumship affords reason for believing that time and space are principally qualities of this planetary environment and not necessarily of higher states. They may indeed be illusions adapted to our present existence only. The child mind, not yet thoroughly adapted to this terrene environment, may be expressing in its indifference to popular notions a cosmical sense. This may also be the case in the child's unconventional conception of wealth : its valuation of a thing is not its monetary worth but the amount of happiness it gives, so that the wealth of Crœsus would not be regarded as of equal value with an old toy if it did not give as much pleasure.

So unlike the grown-up's mental outlook is the child's that at the earliest opportunity efforts are made to bring it into harmony with the requirements of society. Education consists largely in the eradication of childish values, replacing them by a more practical standard. Utility rather than happiness becomes the ideal, and whatever may be the worth of the new point of view, its reactions on the individual are in many respects inferior to those displaced. The process, however, is one of subjection and not of destruction : the child mind is only pressed out of the conscious field ; the brain and

nervous system becoming utilised by another phase of the ego. This is shown by the occasional reappearance of the child mind in adults when they play with children ; and for parental reasons it remains nearer the surface in females than in males. Maternity demands that the mother shall be able keenly to sympathise with the mental and emotional needs of her offspring so that the foundation of its life shall be securely laid ; and owing to the circumstances of domestic life, she is less rigidly adapted to utilitarian and logical demands of existence. Economic considerations are the great enemy of the child consciousness, and, through necessity, become more dominant over man than over woman.

Further evidence that the child mind is only displaced is given by second-childhood. It appears as if when the cortical centres through which intellect works are worn out or fail through old age, the child consciousness frequently returns and the old standard of values is re-established. Sometimes only the childish principles are reinstated, and sometimes the old self, in which case the individual lives his childhood over again, seeing the old environment in the new, and even re-naming present experiences with old names.

The child mind is an excellent field for the psychical researcher to work in, and a good deal of evidence of the existence of psychic faculties may be obtained from it. Unfortunately ignorance and lack of sympathy have obscured the realisation of this, and only a few fragments of a vast store of evidence have been saved. The following examples have come under my personal notice and illustrate the high value of that which children can contribute to the study of mediumship :—

At 3.15 a.m. on Christmas Day, 1920, Miss E. C. died suddenly. Four members of the family were aware of the event, and as the house was full of visitors it was decided to keep the death a secret for the time being so as not to disturb the festivities. In the house, four storeys above the death-chamber, slept the lady's nephew, a child four and a half years old. It was the custom of

this little boy to take to the deceased lady every morning in her bedroom a sweet, and wish her good-morning on his way down to breakfast. This he did with automatic regularity. On the morning of her death, however, he deliberately passed her bedroom, and when asked why he was not taking auntie her sweet, replied, "Auntie's dead." Nothing more than the smiling repetition of these words could be elicited from him. It is certain that no one in the house informed him, and it is doubtful if he knew what death meant. He had never seen a corpse, nor had the subject been broached in his presence, yet he never attempted to take sweets to his aunt again, nor did he ever afterwards mention her name voluntarily. The knowledge of her decease could have been imparted to him only by supernormal means, and he obviously regarded it as a perfectly natural event.

The second case is that of a boy five and a half years old, whose father, a military officer, was expected home on leave on a certain date. At the boy's request he retired to bed early the previous night, so that he would be up in time the following morning to accompany his mother to the railway-station to meet his father. Next morning, while the child was fast asleep, a telegram arrived informing his mother that her husband had been killed. She determined not to tell her son of the catastrophe. On awakening the child exclaimed that he must get up or he would be late for the journey. The widow guardedly said, "There is no need to get up, Roderick; we cannot go to father, he must come to us." Without a word the boy turned his face to the wall and lay still. After a while his mother observed that he was sobbing silently, and went and lay beside him to comfort him, and asked why he was crying. To her astonishment he replied: "Mamma, we are in the avenue of trees, but Father is round the corner in the sunshine, and we shall catch him up." In explanation of what he meant the boy said: "You know, Mother, the avenue of trees at—— (referring to a spot familiar to his parents); it's like that, but father's round the corner in the sunshine."

From that time it became clear that Roderick knew his father was dead, and he never again referred to the incident. The mother, a Presbyterian, was in no way interested in psychic subjects, and the only theory of survival with which the boy was acquainted was that taught in Sunday School.

Later we shall see that the probable explanation of this class of experience is supplied by telepathy between the surviving spirit of the father and his young son, the information being transmitted to the child's subliminal consciousness and thence to his waking mind.

The third example relates to J. B., a boy of four years, visiting with his parents some friends in their bungalow. The child had never been in the house before and knew nothing of its late owner. Soon after their arrival J.'s mother had to chide him for misbehaving himself and threatened that if he was not better, Mrs. C., the hostess, would not invite him there again. "But," said the child, "this is not Mrs. C.'s house; it belongs to uncle Charlie and he says he likes me to be here." "Where did you see uncle Charlie?" enquired the hostess. "Sitting in that chair; but he must have gone out when you came in." The child's description of the man tallied with that of Mrs. C.'s brother-in-law, Charles, who had occupied the bungalow for several months previous to his death, which had taken place a short time before the arrival of J. and his parents. It was characteristic of the dead man to leave the room when adults came in, as he was exceedingly shy and avoided the company of all except children.

Notwithstanding these numerous branches there is only one psychology to which they all belong.

Psychology may be described as the description and explanation of states of consciousness as such. By states of consciousness are meant such things as sensations, desires, cognitions, reasonings, decisions, volitions, and the like, all of which may be included under the generic term experience; and it is well known that in every experience there are two factors, namely:

(*a*) A living organism—the subject of the change of consciousness ;

(*b*) Some object, which effects that change.

It will be necessary to extend the orthodox conception of the first factor when considering supernormal phenomena, for while there is always an object, subjective or objective, a living organism in the ordinary sense is not always apparent.

To discover what this unseen factor is constitutes the principal task of psychical research. In most instances it reveals itself as an intelligence, but the exact source from whence it springs has not been settled to the satisfaction of many investigators. Some believe it to be due to the medium's subconscious self ; some attribute it to the joint action of the subconscious minds of the medium and other people present ; others to discarnate entities of a non-human kind ; and yet others to the action of disembodied human beings.

In psychology the relation of body and mind is of great importance. The connection between them is apparent ; but the exact nature of that connection is not easily decided. The influence of the body upon the mind is shown in the effects of drugs, blows, and disease, especially on the brain and nervous system ; while the influence of the mind on the body is commonly demonstrated by its power to make it act. Comparative anatomy affords examples of how the degree of intelligence varies with the structure of the brain and nervous system, known in psychology as " concomitant variations."

Efforts have been made to discover exactly how the brain works during mental action, and what particular cortical areas operate in connection with different experiences. If an electric current is applied to certain parts of the brain, movements of the limbs occur. Experiments of this character have tended to show where the main cortical area lies ; but the great hopes of investigators have not been fulfilled, as this localisation has been found to be of a very general and obscure nature.

Phrenology is based to a large extent on the localisation

theory, although it admits that the formation and modification of the cranium are not identical with the shape and alterations of the brain. Psychical energy is believed to play a part in modifying the shape of the skull, these alterations conforming with the development of mental and emotional states. Thus, any consistent change in a person's disposition is said to be registered in the cranium, and whoever understands the particular effect thus wrought will be able to judge the disposition and capacities of the individual. Tendencies are indicated early in life, and at the age of 12 or 14, when the human brain usually reaches its full size, although it may continue to grow for a much longer period, they are supposed to be clearly manifested. Whatever opinion may be held regarding the scientific value of phrenology, the shape and to some extent the size of the skull, along with the general expression of the face and body, convey an idea of the quality of the mind. The correlations between mind and body, however, must not be regarded as identical, a fact which mediumship, more than, perhaps, anything else enables us to realise.

Particular stress must be laid on the fact that consciousness does not consist in a series of isolated experiences, but is a continuous flow, each experience being affected by all past experience. The reason why we come to regard experiences as separate is because we are interested in some things and not others; attending to the former and ignoring the latter. This is wise economy, considerably lessening the load the waking mind must carry through life. Forgetfulness is as important as memory, because it selects what shall be retained and what eliminated, and we have therefore as much reason to thank Nature for what she has hidden from us as for what she has revealed.

The truth is we change without ceasing. The object may remain the same. It may be looked at from the same side, at the same angle, in the same light, nevertheless the vision that is now obtained of it differs from that just before, because the individual gazing at it is an

instant older. Experiences, therefore, continue in each other as an endless flow, for we carry the past along with us and it overshadows and influences all new experiences. Soul or mind, in orthodox psychology, is constituted of this continuous flow and the study of experience. Consciousness is the substance of psychology, but the scientific meaning of the word is different from the popular meaning, which consists of self-consciousness. In psychology it means all conscious states.

The data with which psychology works, fall into three groups :—

(*a*) Own experiences. Of these we are most assured ; for every other object we have notions that may be considered as superficial and external, whereas, our own perceptions and conceptions are internal and profound. These become the standard by which we judge all other things, and there appears to be no means of escaping from this dilemma.

(*b*) The behaviour of others.

(*c*) Records—autobiographies, biographies, novels, etc. These are of considerable value, as many interesting people have carefully introspected their mental states and recorded their thoughts and feelings ; while biographers have often known their subjects intimately, and noted the probable causes of their conduct. Novelists are often clever psychologists, and have woven into their plots and characters a great deal of useful information regarding intellect, passions, temperament, and disposition.

CHAPTER II

The New Psychology and Supernormal Faculties

WHEN analysing the facts of consciousness it is advisable to regard each experience as having something unique, especially supernormal experiences, as old relations produce new relations with each event.

To discover this new factor is a formidable task, but no greater than others that have been undertaken successfully. At one time earth, air, fire and water were thought to be ultimate elements; they are now known to be compound bodies, and in their places are eighty or more elements which were formerly unknown. The advance in chemistry has been made in the face of tremendous obstacles, and what has been achieved here indicates what may be achieved in other fields.

The combination of the elements of experience, known as the "laws of association," requires close attention, especially in connection with mediumship, as here it plays an extremely important part.

The new way of treating psychology has already resulted in modifying opinion considerably, influencing our attitude towards the individual and society. Formerly the tendency was to believe that mental states were due to impressions from the external world, the mind being regarded as a *tabula rasa*. This is no longer held, for we know that the human mind is the principal factor in its own experiences. Mentally defective people strikingly illustrate this. They are subject to their own mental vagaries; their world is largely a subjective one, a fact

which greatly influences the views of psycho-analysts and psychiatrists, who regard the mind as of primary importance.

The difference between the old and the new psychology may be illustrated as follows :

Old Psychology :— Stimuli ——➤ Mind ——➤ Reaction.

New Psychology :— Mind $\overset{\text{st st st}}{\underset{\text{st st st}}{\longrightarrow}}$ Stimuli ——➤ Reaction.

(The small st's represent stimuli the mind may ignore, but which nevertheless affect it.)

It is difficult to realise the great strides made from the old-fashioned or "common-sense" view, which maintained that the identity of a person is a perfect identity admitting of no degrees, so that it is impossible for a person to be in part the same and in part different, because a person is a *monad*, and not divisible into parts. This view did not identify the individual with his experiences, but regarded him as an ego on which experiences were strung like beads on a string. Accordingly every person was justified in saying, "I am not thought, I am not action, I am not feeling ; I am something that thinks and acts and suffers." The modern view, on the contrary, holds that the self is a co-ordination ; that the personality is composite or "colonial" in character, and that only a small part emerges into consciousness.

How large the subliminal area is we do not know, but examining the upper stratum, where observation is possible, it seems that the greatest intensity of cognitive experience is restricted to a small field, and as the intensity diminishes the field broadens in continually increasing proportion. We may reasonably surmise that this tendency of the upper stratum continues in the lower, and that the unconsciousness, therefore, remains an unplumbed ocean of mystery.

The need of a subconsciousness to explain manifest consciousness is plain. The chief function of the waking

mind appears to be comparable with that of a man on the look-out in a watch-tower. It observes what is occurring in the world around, the information flowing in through the various channels of sense ; but almost as soon as the percept has arrived it passes down to the subliminal self,where it is assimilated into the ego and stored up in the memory, and the watchman's attention turns to other experiences. But the watchman also constantly receives information and instruction of a conceptual nature from the subliminal strata, enabling him better to appreciate the nature of the things he sees, hears, tastes, touches, smells and feels. The operations when unimpeded are instantaneous and easy.

Let anyone ask himself whether he has been out for a walk during the day and he will probably be able to answer instantly. The operation will generally involve no waiting till the manifest ideas should reproduce their former associates. It seems to be a response derived from information already available. Let him ask himself whether he has ever been out of his native land and he will answer just as quickly and confidently. Thus there appears to be good reason for agreeing with the ancient view that a man's *real* self contains a comprehensive record—however faint and indeterminate—of his whole previous life history. In any case it is clear that in all our mental states there are gaps which can only be filled up in two ways, namely :

(*a*) Subconsciously ; and
(*b*) Physiologically ;

and even physiological changes may be due to subconscious action.

The social importance of the change of view is immense. The old notion concentrated attention on the waking self, mistaking it for the total consciousness, maintaining that it is the foundation of all rights and obligations, and all accountableness ; and the notion of it fixed and precise.

The effect upon law, religion, and social life is still very apparent, for in the popular mind it continues to

hold sway. Law has been based on the assumption that the walking self is the *whole* self, and that all actions are done with its consent. No attention is paid to the existence of the submerged self in which may be tendencies, capacities and impulses sufficiently strong to influence or impel the individual to act. Lately an effort has been made by a leading King's Counsel to direct the legal mind along the new road by maintaining that his client wrote a certain letter under subconscious impulse, while normally unconscious of the act.

All the great religions appear to be established on the old point of view. Here we have an example of the grave importance attached to it, for the waking self is conceived as able to determine not only temporal affairs, but eternal affairs also ; showing how far into error unscientific ideas can carry us. The average mind, often unable to control simple mundane circumstances satisfactorily, is nevertheless regarded as capable of determining its immortal destiny !

The same principle operates in social relations, although not so drastically, as here we naturally recognise something of the influence of heredity, and therefore in a dim way of the subliminal self.

The modern view has already conferred great benefits by revealing :

(*a*) That the waking or emerged consciousness is not isolated but linked up with submerged phases.

(*b*) That the individual is born with an equipment of instincts, tendencies, capacities, and emotions.

(*c*) That all the more profound emotions are probably the feeling side of instinct.

Nor is the individual isolated in a racial sense, but linked up with a long line of ancestors, each of whom has contributed to his physical and psychical make-up. There are at least two kinds of heredity :

(*a*) Special heredity, consisting of tendencies and capacities derived from the family, for mathematics, religion, music, art, mediumship, and so on ;

(*b*) General heredity, which is very complex and includes instincts such as hunting, hoarding, migratory, maternal, gregarious, and love of adornment; and the more powerful instincts of self-preservation and interest in the opposite sex. This is no doubt why love and fighting stories are generally preferred above all others. The instinct of self-preservation manifests earlier than that of sex-love; this is why children prefer tales and pictures about fighting to any other kind. The same law operates racially. Primitive peoples lean towards truculent self-preservation, while civilised races incline towards the love element.

Special heredity influences bad characteristics as well as good ones. If a clever musician transmits something of his gift to his offspring, vicious parents may pass on their defects to their descendants also. This transmission may not be of acquired characteristics in the strictly scientific sense, but it is none the less real, and must be seriously considered as affecting behaviour.

The controversy as to the possibility of the inheritance of acquired mental characteristics is as keen among psychologists as that of acquired physical characteristics among biologists; but this wordy warfare must not be allowed to obscure the fact that the transmission of special mental tendencies takes place. The evidence for this is stronger than that for the inheritance of acquired physical characteristics. It is possible Professor Hæckel's case of a bull that had its tail squeezed off by the slamming of a byre door and subsequently produced tailless calves, and Herbert Spencer's belief that his small hands were owing to his father and grandfather having been schoolmasters, may be accounted for by coincidence, or special tendencies derived from very different causes. But the instances of children inheriting the mental gifts of their parents have involved such specific factors that no other explanation than that of special heredity can account for them. The results of modern psychology should therefore make us more tolerant.

Notwithstanding the apparently disintegrated nature of the human mind, it is really a unity comparable with an empire the colonies of which have self-government, and within the borders of their own territory self-contained and independent, but beyond that united by a central government. Mediumship, however, goes a step further by indicating that this abiding unity survives the shock of death, and that the individual is in all probability a cosmical and not merely a planetary being.

Social conditions may be regarded as a third kind of heredity. It is difficult to class social environment, manners, beliefs and customs in any other category, as they arise from the accumulated experience and habits of the race continued in each generation by education and imitation. They are imposed from the outside, and constitute a kind of mould into which the individual is born and from which he cannot altogether escape. Their influence is extraordinary and very old. Behind the modern European city, for instance, hovers the architecture of Greece and Rome; and the same may be said of religion and literature generally. The diversity and contrariness of custom afford further evidence.

The aborigines of Australia reverse the customary marriage rule, by the old men marrying the young women and the young men the old women. So powerful is this habit that missionary settlements are unable long to be maintained and the race is dying out. Conversion to Christianity seems unable to overcome this custom. Among certain Polynesian tribes women are permitted free intercourse until they are married, a custom which tends physically to weaken the people, causing them to deteriorate. This custom runs counter to the "instincts" of other races, but what appears to be an instinct is obviously only an inherited social rule. Christians remove their hats when entering temples, while Mohammedans remove their shoes. To eructate at table is bad manners in the West; in India it is a sign of appreciation. Not to thank a Christian for services rendered is evidence of ungratefulness. To thank certain Buddhists is to insult

them and deprive them of their spiritual rights. It is impossible greatly to alter the direction in which social conditions move, they are like a snowball, which grows larger as it rolls over snow, and are as much an inheritance from our forebears as are more personal mental traits.

An example of the influence of traditional ideas is the old psychological notion that man has only five senses, whereas he has at least nine, for to seeing, hearing, smelling, tasting and touching must be added the kinesthetic sense, or sense of movement ; the organic sense, comprising a group of perhaps twelve different kinds of sensations ; the static sense, or sense of equilibrium ; and the peculiar sensations from bruises and cuts. To these the student of mediumship must add a number of supernormal faculties which are doubtless possessed by everybody, although latent in most. They may be ranked in the following order :

(*a*) Telepathy, or " the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense." It may exist between people in the same room or widely separated. We shall have reason to extend its effects still farther so as to include those living on the earth and those departed.

(*b*) Heteræsthesia ; a form of sensibility very different from that arising from the action of the normal senses, including sensibility to running water, crystals, metals, minerals of various kinds, and the perception of a magnetic field. The most frequent form of heteræsthesia is water-divining or dowsing, a gift much more common than is generally known. When in the Swan River District, Western Australia, I found the gift widely practised, with excellent results, especially among farmers and vine-growers, who regard it as more reliable than orthodox methods. In New Zealand it is also popular, although the humidity of the climate and the ample natural water

supplies make it less necessary. When in Paeroa, North Island, I experimented with two excellent diviners, who regarded the gift as quite natural. One of them, Colonel P., was also a good metal diviner, obtaining different reactions from different metals. Gold he found had the strongest effect, with silver and copper following in order. Water, however, exerted the most powerful influence, destroying the effect of metals if in the vicinity. So sensitive was this gentleman that he could discover the whereabouts of coins hidden under a carpet or in the ground.

As "personal equation" enters largely into the gift, it is necessary when experimenting to find what may be called one's "distance," that is, the height above the ground at which the twig or object being used should be held to get the best reaction. This will be found to vary with different people. Some can obtain results several feet from the ground; others only when close to it.

When using a twig it is not so necessary to have one of a certain variety of tree, a hazel twig, for instance, as that the twig should be fairly young and freshly cut with plenty of sap in it.

The cause of the reaction is unknown, the most popular theory being that it is primarily subliminal, producing an involuntary action on the muscles of the hand and arm. Another theory is that an emanation is given off by the water or metal and acts on the vitality of the twig through the body of the dowser; a third theory is that the action is directly from the water on the sap of the twig. In all probability all these and other factors are involved. When a twig is used the sap seems to play an important part, as with old and sapless twigs usually little or no response is obtained. But the presence of sap cannot account for those instances where a watch-spring or the dowser's outstretched hands are used.

(*c*) Telæsthesia, or perception at a distance, is

closely related to telepathy and resembles to some extent the faculty of divining. It may be interpreted as implying any direct sensation or perception of objects or conditions independently of the recognised channels of sense, and under such circumstances that no known mind external to the percipient's can be suggested as the source of knowledge thus gained.

Telæsthesia appears often to merge into telepathy, as when a person clairvoyantly discerns a scene of direct interest to a mind other than his own, involving, for example, danger to or death of a friend who is himself normally or subliminally aware of the event. Telesthetic perception may go no further than the seer's own subliminal self, as when he sees the vision of a broken statue or a coin lying in a field, known to no other mind. On these occasions time and space appear to be modified, revealing the human mind as capable of a deeper than sensorial perception and of obtaining direct knowledge of facts outside the range of any specialised organ of sense.

(*d*) Precognition, the foretelling of events not deducible from present circumstances.

(*e*) Clairvoyance, clairaudience, psychometry and various faculties and powers connected with the mediumistic production of physical phenomena, as the appearance and action of a third arm from the body of the medium; the externalisation of sensation, so that contact with a materialised form is felt by the psychic who may be some way off; the ability of a medium to produce sounds on distant objects by simply moving her hand in their direction.

Unfortunately, practically no notice is taken of these supernormal faculties by orthodox psychology. Their rareness and the inability to account for them in physiological terms are largely the cause of this neglect.

Orthodox psychology is materialistic in its inclinations, seeking physiological explanations for all mental phenomena. This is exemplified by the way in which the important function of memory is sometimes explained. To the question, "How are memories retained?" "After images" or "after sensations," are regarded as the most satisfactory answers. The explanation of after images is that a stimulus acts on the nerves, which go on acting after the stimulus has ceased; thus light is seen after the eyes are closed, a whistle heard after it has stopped. What is true of the nerves is also true of the cortical centres, so that memory may be regarded as the same kind of activity of cell-centres as on the original occasion. If that is so we are justified in assuming that during the interval all that has been retained is the disposition of the brain and nerve-centres to be more easily excited in a particular way. According to this theory, there is reason for supposing that the original experience has been retained not in the mind, but physiologically as a disposition in the cortical centres.

The revival may be caused in various ways, but most probably through the blood-flow or some activity in the adjacent brain centre, which accounts for why we are not sure what we can recall. The circumstances under which experiences are revived depend on certain associations connected with them. These may be called the laws of memory and are four in number:

(*a*) The law of association by continuity;
(*b*) The law of association by succession;
(*c*) The law of association by similarity; and
(*d*) The law of association by contrast.

These laws, it will be observed, only give a reason for what happens, not an explanation, and are physiologically accounted for as due to the excitation of one centre of neurones overflowing and exciting another. This may

continue and may explain continuity and succession. In association by similarity two experiences have certain elements in common, hence their resemblance, and to revive one tends to revive the other by identity. Association by contrast also involves continuity from the physiological point of view and is due to early training and the natural habit of the mind. Thus, an object is recognised as white because it is not black, heavy because it is not light, rough because it is not smooth; or a person as rich because he is not poor, property forming a common basis between richness and poverty. These relationships between the elements of memory when conceived as existing in the nerves and cortical centres appear to explain why recollections recall others apparently of a different character.

There is a third kind of memory not easily accounted for physiologically. It may be called "learnt memory," and represents the actual permanent effect made by experience on the ego, and may be considered apart from the actual event or representative memory which gave rise to it. The essence of a representative memory is that it bears a date and place and consequently cannot occur again; but "learnt memory," whether remembered or not, is always part of ourselves, and continues through all the changes of body and environment.

The physiological explanation of memory is hopelessly inadequate and falls before a number of facts. One is that we often know before we remember and consequently deliberately recall the particular event. This knowledge cannot be part of the original experience and can find no part in the revival of the excitation of neurones. Nor can cortical excitations account for the modification of the time factor common to perhaps all recollections, enabling us to recall instantly experiences which originally extended over a considerable period. It may be argued that only the prominent or useful factors are recalled, but even these recur with extraordinary rapidity. On the excitation theory it seems imperative that the

same period of time as in the original experience should elapse for each part recollected.

But why are the salient parts of an experience recalled and the unimportant forgotten, or recollected only by a special effort? The mechanical nature of physiological excitations offers no adequate reason for such intelligent selection; on the contrary we should expect either all the excitations to recur, giving a perfect memory of each event, or if any of them tended to die out, there is no reason why they should not be important factors as well as the unimportant. The selective process of memory can much better be explained by the theory that memory is a pure psychic state influencing and influenced by the brain.

The brain changes but memory is retained even after the lapse of many years during which the brain has been renewed many times. The usual way of overcoming this objection is to argue that each brain-cell changes gradually only, so that the incoming physical elements may by association receive the tendencies of the outgoing. It is asking too much to believe that chemical substances can thus react on each other, for memory is highly complex living experience. To attribute the disposition to a vital force or life of the cell is contrary to the principles of the physiological explanation, and is to fall back on a psychic one.

Then there is the apparently perfect memory of dying people. Many individuals who have returned from the verge of death have testified to the fact that all they ever did passed before their minds and they re-lived them. The time factor appears to have been suspended and the past, which may have involved many years, repeated in a flash. No mechanical or chemical explanation can account for this.

In psychology the physical organism must always play a conspicuous part, and mediumship is no exception. One of the chief relationships between mind and body is the formation of habits involving the creation of cerebral mechanisms. These become the line of least resistance

and along them readily flows new energy. In mediumship they often form almost impregnable barriers which become grave hindrances when determining the source from whence the phenomena come. Personality is largely comprised of such habits, and naturally affects whatever may come through the psychic from the " other side," especially when of the mental order.

CHAPTER III

Supernormal Senses and the Physiological Theory

IT is necessary to show the inadequacy of the theory that physiological states can account for mental processes, including the higher intellectual, if we are to know whether mediumship is related to survival. If the human soul can be accounted for by the theory of nerve and cortical disturbances, supernormal phenomena can have no relation to spiritual states, as they too must be the result of physiological reactions. Hence the importance of the criticism of the physiological theory of memory outlined in the previous chapter. If memory could be proved to be due to nothing but the action of the cortical centres set in operation by the blood, or the overflow of excitation of one nerve centre to another, there would be no difficulty in accounting for life in terms of matter, as memory is in the main stream of life.

The physiological theory has often been adduced to explain mediumship, especially physical mediumship, and has been largely responsible for the hypothesis that mediums are neuropaths. Too much attention to physical reactions accompanying the exercise of supernormal powers tends to support this point of view, and is the reason why so many investigators have arrived at a non-Spiritualistic interpretation of the phenomena produced by mediums.

Eusapia Palladino is a case in point. Nearly all her

mediumistic phenomena were accompanied by physiological reactions. During a séance her respiration became diminished, her pulse rose, her legs and arms showed marked tension, becoming almost rigid and undergoing convulsive contractions. During trance her eyes turned up, her face assumed a corpse-like paleness, and her limbs became inert, perspiration frequently covering the whole of her features. She would often sigh deeply, yawn, hiccough, and a series of varied expressions would pass over her face. Occasionally she took on a fierce look, accompanied by a fitful laugh, which nearly always preceded important phenomena. Her face would flush, her eyes become brilliant and liquid and wide-open. She would become erotic and ecstatic, courting caresses from the sitters and speaking to them in endearing terms.

Success caused her great pleasure and even voluptuous thrills. To these states of super-nervous activity would follow periods of depression. The relationship between the intensity of the phenomena and the physical reactions of the medium were usually very pronounced. Feeble tension of the muscles, for instance, would be accompanied by weak phenomena and strong muscular tension by powerful phenomena ; when the tension was very strong, calling forth cries from Eusapia, the phenomena were unusually powerful. Repose on the part of the medium was accompanied by a cessation of the phenomena.

Many of these physical reactions implied the existence of a nervous fluid or energy apart from suggestion, although suggestion was an important factor in some of them. The medium was obviously not the originator of all these suggestions, often acting as a mirror reflecting the ideas of those present. It also appeared as if the experimenters contributed some of their own nerve force to reinforce the medium's, for she often took the fingers of a sympathetic person as if to draw something from them, then pushed them abruptly away, saying she had enough power.

Whatever may have been the nature of this power it differed in several ways from that normally known to be

generated in the human body, as it was able to act at a distance without contact from the medium, and was extremely sensitive to light. A sudden light usually caused a difficulty in the medium's breathing, rapid beatings of the heart, a hysterical feeling, and general irritation of the nerves, accompanied by pains in the head and eyes, and a convulsive trembling of the whole body, the only exception being when she herself asked for a light.

Her own explanation of her feelings during a séance was that when she wished to produce a movement at a distance she suddenly experienced an ardent desire, when she had a feeling of numbness and the " goose-flesh " sensation in her fingers. These sensations kept increasing, accompanied by the feeling of a current flowing in the base of the vertebral column, which rapidly extended into her arm as far as her elbow, where it was gently arrested. At this point supernormal phenomena occurred. Eusapia, a very intelligent woman, capable of careful observation and sound judgment, attributed her mediumistic experiences to spirits, principally to an entity known as " John King " ; but this claim was disregarded by the critics favouring the physiological theory, who ascribed her marvellous powers to the action of her subconscious mind.

A large percentage of physical mediums experience a state of partial or complete catalepsy during supernormal manifestations, and they almost invariably attribute their conditions to disembodied entities who induce it to ensure the least possible disturbance on the part of the medium during their operations. To ignore these testimonies is, to say the least, unwarranted. It is not unlikely that those most intimately connected with the phenomena know something about the source from whence they are derived.

To carry the physiological theory into psychical research is to call heavily on assumption—sure evidence of the weakness of the theory. The desire of the theorist to prove that mediumistic phenomena involves no force

different from those known to the physiologist and neurologist often becomes so strong that facts quite incompatible with the theory are ruthlessly forced into it to the detriment of truth. The case of Eusapia Palladino illustrates this well. Two probable physical causes were found. One was that her gift commenced at puberty—a coincidence found in forms of physical mediumship other than those for which she was famous; the other that Eusapia had received in her childhood a heavy blow on the left parietal bone, which produced a deep hole.

From the first of these it was concluded that the power was related to the generative principle; from the other that the damage to her head so injured her as to make her subject to fits of epilepsy, catalepsy, and hysteria—frailties which, in her case, were confined to the séance room. There also developed an obtuseness to touch. In the case of certain hysterical people and hypnotic subjects the excitation of certain centres appears to become powerful by the paralysis of all the others, provoking an unusual transmission of physical forces. It was concluded that this would also account for Eusapia's peculiar powers, although she was never hypnotised. One alienist who adopted this point of view summed up the situation as follows:

"Thus we understand how the force of a medium, which I shall call cortical or cerebral, may, for example, lift the table, pull somebody's beard, hit him, caress him, etc."

Thus does the physiologist attempt to press mediumship into the neuropathic mould. There are, however, a large number of mediumistic phenomena which make this task very difficult, including materialisations, the "direct voice," the appearance of various kinds of luminous bodies, and "direct writing"; their ostensible purpose being to prove survival. They seem to have no direct relationship to normal human energies, and there is no reason to suppose that we have any cortical or other physiological centres capable of giving rise to them, to justify the easy confidence of the psycho-physiologist.

The physiological interpretation of mind has always been dependent on serious assumptions and maintained illogically in the face of impressive opposition. It is well known that mental changes are not always accompanied by corresponding changes of brain tissue, and *vice versâ*. *Post-mortem* examinations of the brains of people who have died of acute mania and other mental disorders frequently show them to be indistinguishable from those of healthy, sane people. On the other hand, diseased brains are often unaccompanied by mental disorder. Large tumours, the excision of considerable portions of the grey and white tissue, and even the reduction of an entire cerebral hemisphere to a state of chronic disease have been known to leave the mental faculties unimpaired.

The rare phenomenon known as the transposition of senses shows that the receptive powers can act as if independent of specialised sense-organs. In these cases special sensations are transferred from the proper organs to some other part of the body. The power of vision, for instance, may be lost to the eyes, but as a compensation the subject may see with the same degree of acuteness at the point of the nose or the lobe of the ear. Lombroso mentions a case of this kind which he tested with all the skill for which he was noted and proved the transference to be real. For many years records have been made of such cases by leading medical practitioners, and no scientific explanation has been found for them except that they usually occur with hysterical and hypnotic subjects.

One of the best attested examples is that of a man who came under the care of Professor Fontan of Toulon, and is reported in the " Revue Philosophique," August, 1887.

The subject was a sailor aged twenty-two and apparently robust, but suffering from hysteria, with attacks of catalepsy—the result, apparently, of a sojourn in Madagascar. When he came under Dr. Fontan's care his left side was wholly devoid of feeling, and the sense

of smell was absent on that side ; sight and hearing diminished ; taste normal. A hysterogenous zone on the right side remained unaffected by any treatment. Hypnotic suggestion suspended the anæsthesia for a few hours at a time, but the magnet, and the magnet only, removed it permanently, and practically cured the patient.

Transposition of sight was the most bewildering of these abnormalities. We seem here to be over-riding the lack, not only of physiological adaptation, but actually dispensing with the specially percipient retina, and with the lens, necessary for the purpose of refracting the incident rays, so that they may meet in a focus and give a distinct image. Dr. Fontan would not have thought of trying these visual experiments at all had it not been for the fumbling of the patient's fingers on the printed letters. It was suggested to the subject that he could only see with his fingers, and the psychical blindness was reinforced by placing a screen close to his face, so that he could not see either his own hands, the objects offered, or the faces and gestures of the bystanders.

Printed letters were first tried, and the subject, who could scarcely read in his normal state, deciphered a few of these with difficulty. A number of skeins of coloured wool, which he had never seen, were then placed before him, and he was told to choose the red ones. He felt the wools, rejected unhesitatingly the colours not asked for, and arranged the red in a series. He did this also with the green and the blue wools. The wools were again mixed, and he was told to put the red ones on the right, and the green on the left. But he was now exhausted, and recognised nothing.

The same experiments were repeated the following day with fresh specimens of wool. Then the room was completely darkened, the patient's hand placed in a box containing various patterns of wool which he had never seen or touched, and he was requested to choose the blue ones. " He seized them," says Dr. Fontan, " with such rapidity, such force, tossing aside those which he did not want, that we supposed the experiment had

failed. Shut up in a dark room, where we could not see each other, we did not know what was going on, and fearing some access of frenzy, I precipitated myself on the subject and hypnotised him strongly, by pressing the globes of his eyes. He had had time enough during this scene, which did not last five seconds, to choose the wools and hide them in his bosom. At no other time did he show such eagerness for suggested colour." He had, in fact, selected four skeins, which he clutched so closely that he had to be altogether inhibited before they could be taken from him.

The next experiment was perhaps the best of all. The wools were placed on a table under a strong sheet of glass. The subject (psychically blinded and with the screen interposed) placed his hand on the glass, and was ordered to indicate the red wool. He resisted for a time, but "ended by consenting to search for the red wools, whose position he indicated by a tap on the glass, which left no room for doubt." He repeated this process several times with the green, the blue and the yellow wools, and always with complete success.

Once more. Five photographs, of which one was of a child, were placed on the table, and he was told to find the photograph of the child. "He felt the faces, turned them with head upwards, felt over the child's figure carefully, and gave the photograph to me correctly."

Two main hypotheses have been put forward as a general explanation of such cases, but neither is satisfactory. One is that they are merely instances of erroneous self-suggestion; that the subject really sees with his eyes, but thinks he sees with some other part of his body. This, however, cannot account for carefully conducted experiments such as those of Dr. Fontan, who took the greatest care to eliminate all possibility of suggestion. The other hypothesis supposes that, while the customary cerebral centres are still concerned in the act of vision, the finger-ends, for example, act for the time being as the end-organ required to carry the visual sensation to the brain. The difficulty here presented is the absence

of a lens without which sight seems impossible. How, then, can finger-tips act as definite organs of sight ?

A third theory has been advanced which alone seems able satisfactorily to meet the extraordinary circumstances, namely, that the consciousness, acting independently of the body, telesthetically becomes aware of the object or objects, but through habit refers the impressions to some bizarre part of the physical organism—in B's case to the finger-tips instead of to the retina.

These facts are opposed to the well-known principle of psychology known as the specific energy of nerves, which indicates that every nerve-ending is capable of registering one kind of sensation only, namely, that which it normally registers, no matter how the stimuli may vary. Thus light produces vision, and so does a blow or pressure on the eye, or an electrical disturbance of the optic nerve. This can readily be tested by the phenomenon of " phosphenes." If the eyes are closed and turned as far as possible to one side, and the outer corner of one of the eyes pressed with the tip of the finger or a penholder, a bright circular segment of light will be seen in the visual field. In general, the impression arriving from any particular nerve is supposed no more to reveal the nature of the external stimulus than does the ring of an electric bell reveal the person who is pressing it.

The specific energy of nerves is based on the evolutionary theory as well as on common experience. The brain is conceived as a highly specialised organ gradually developed by life adapting itself to its environment, and strengthened by heredity. The possibility of one specialised sense-organ transferring its functions to another evolved to perform a very different function is unthinkable on the physiological theory, and the transposition of senses cannot satisfactorily be explained by it.

If, however, the physical organism has been developed for terrene purposes only and consciousness is a factor capable of existing independently of it, it is not inconceivable that the mind may occasionally adopt direct

operations in spite of fleshly barriers. Such direct action would very likely be disguised by being referred to some part of the organism, usually the correct part, owing to habit and its accompanying "cerebral mechanism." Nor is it unlikely that the partially liberated spirit may assert its independence by referring the information to some unusual part, as in the transposition of senses.

Telepathy takes us a step further than the transposition of senses by affording additional evidence of the soul's independence of the body. During the last fifty years considerable scientific attention has been given to this faculty, and we are indebted to some of the best minds in psychical research for establishing its existence, although previous to their work other experimenters had obtained convincing results. The work of investigation has been carried on in a variety of ways. Good recipients, i.e., individuals capable of receiving impressions directly from the minds of other people, have been found to be very rare, whilst good agents or transmitters are comparatively numerous. Various methods have been adopted in the experiments, chiefly the following:—

(1) Contact allowed between the agent and the percipient;

(2) No contact, but the percipient's eyes and ears left uncovered;

(3) Without contact, the eyes and ears of the percipient being carefully covered for the purpose of excluding suggestive sights and sounds;

(4) The percipient put in a state of hypnosis.

It is difficult to compute the value of the discoveries resulting from these investigations, and they should prove of the greatest importance to psychology, philosophy and religion. The fact that up to now orthodox psychologists have shown little interest in telepathy in no way invalidates its value.

The popular belief that telepathy is restricted to the transmission of thoughts is erroneous, and has arisen

from the use of the term "thought transference," which preceded that of telepathy. The phenomena are very comprehensive and include every form of mental activity, hence the best definition is, "The communication of impressions of any kind from one mind to another independently of the recognised channels of sense." This includes ideas, emotions, and even physical sensations. Included among such transferences are visual images, sound, smell, taste, touch, various organic sensations such as heat, cold, fatigue, impressions of health and ill-health; abstract ideas, inhibition and stimulation of action by willing, perception of motion, automatic and impressional writing, table tilting and the movement of articles with and without contact, the production of local anæsthesia and hyperæsthesia, hysteria, dreams, hallucinations affecting two or more senses, and collective hallucination.

There is even reason for believing that telepathy may take place between animals and human beings, in which either may be the agent or percipient; but as only the witnesses on one side can be examined, the interpretation of such occurrences must remain dubious.

An account of the kind of conditions under which some of the scientific experiments were conducted will be found in Myers' *Human Personality* and various *Proceedings* of the S.P.R.

One hundred and fifty trials were made, the whole series of diagrams being carefully mounted and preserved by Mr. Guthrie, who arranged and superintended the whole of the experiments. The hypothesis of chance and guesswork is out of the question. It is clear that in most instances some idea, and in many a complete idea, of the original, must, by whatever means, have been present in the mind of the person who made the reproduction.

Even when the reproduction does not coincide exactly with the original, the resemblance is sufficient to show that something of the idea was transmitted. The minor differences in the diagrams can be accounted for by loss of memory on the part of the percipient consequent on the

lapse of time between the receipt of the impression and the removal of the bandages from the eyes and drawing of the reproduction. This would distract attention from the idea to some extent and also weaken the impression.

Later on Mr. Guthrie was fortunate in obtaining the active co-operation of Sir Oliver Lodge, at that time Professor of Physics in University College, Liverpool. Sir Oliver carried on a long and independent series of experiments with the same percipients as those used by Mr. Guthrie, and convinced himself of the genuineness of the phenomena.

One of the most interesting of his experiments, from a mediumistic point of view, was that which showed that the percipient may be simultaneously influenced by two minds concentrating at the same time on different thoughts.

The two agents being seated opposite each other, Professor Lodge placed between them a piece of paper, on one side of which was drawn a square, and on the other a cross. They thus had two different objects to contemplate, and neither knew what the other was looking at; nor did the percipient know that anything unusual was being tried. There was no contact between the experimenters. Very soon the percipient said, "I see two things moving about . . . I see first one up there, and then one down there . . . I don't know which to draw . . . I can't see either distinctly." "Well, anyhow, draw what you have seen," said Professor Lodge. Taking the bandages off her eyes the percipient drew first a square, and then said, "There was the other thing as well . . . afterwards they seemed to go into one"—and she drew a cross inside the square from corner to corner, adding afterwards, "I don't know what made me put it inside."

ORIGINAL DRAWINGS.

REPRODUCTION.

It is obvious from this experiment that two (or more) communicators may be in telepathic communication with

the same percipient at the same moment and the percipient be unaware that they are thinking different things. If both impacts are received simultaneously the percipient naturally inclines to bring them together to a common mental focus, making one idea of them.

If mental forms of mediumship are dependent mainly upon telepathy between the living and the dead, it is quite possible that here also two or more agents may get into the "zone of communication" at the same time with similar results. This will account for a well-known confusion that characterises a percentage of mediumistic tests, when it is realised that part of the "message" is appropriate to one spirit and part to another. On these occasions mediums often show the same kind of restless uncertainty as that exhibited by the telepathic percipient.

Evidence of the telepathic transmission of sensations is as impressive as that for the transmission of ideas.

Dr. Gurney's experiments in the transmission of pains and tastes recorded in the *Proceedings* S.P.R., vol. ii., p. 17, afford excellent examples. During these experiments, the subject, Conway, was hypnotised, Dr. Gurney being assisted by Mr. Smith, who stood behind the subject, without contact, Mr. Smith preserving absolute silence. From time to time Dr. Gurney asked Conway whether he felt anything, but gave no hint or indication whether he was right or wrong. In his report Dr. Gurney says:

"I pinched Mr. Smith's right upper arm. Conway at once showed signs of pain, rubbed his right hand, then passed his left up to his right shoulder, and finally localised the right spot.

"I silently changed to Mr. Smith's *left* arm. In a few seconds Conway's right hand flew to the corresponding place on his left arm, and he rubbed it, uttering strong complaints.

"I nipped the lobe of Mr. Smith's right ear. Conway . . . finally localised the spot on the left ear exactly corresponding to the place touched on Mr. Smith's right ear."

Mr. Smith now put a succession of substances in his mouth, observing the same conditions as in his tests for pain. Dr. Gurney kept the subject's attention alive by asking him from time to time what the taste was like, but gave not the slightest guidance, except in the single case of cloves, when he asked if it tasted like spice, and Conway said it did not. Mustard was next used—"Something bitter." "It's rather warm."

Bitter Aloes—"Not nice." "Bitter and hot." "Frightful stuff." "Bitterness and saltness about it."

Sugar—"Sweetish taste." "Sweet." "Something approaching sugar."

Powdered Alum—"Makes your mouth water." "Something after the style of alum."

Cayenne Pepper—Conway showed strong signs of distress. "Oh! give me something to rinse that down." "Bitter and acid, frightful." "You've got cayenne pepper down my throat, I know." Renewed signs of pain.

CHAPTER IV

Telepathy in Relation to Mediumship

THE comprehensive nature of telepathy is shown by the fact that, not only have physical sensations and emotions and abstract ideas been thus transmitted, but also impressions of form, size, weight and colour. The difference between the reproductions and the originals give rise to no insurmountable difficulties—they can all be accounted for by known psychological principles.

Numerous as experimental cases of telepathy are, they nevertheless comprise only a small group when compared with spontaneous cases. Spontaneous telepathy is probably as old as the human race. Most primitive peoples are acquainted with it, and many of them practise it deliberately, endeavouring, with considerable success, to transmit ideas to unsuspecting percipients. From the aborigines of Australia—the lowest race of mankind—to the Maoris—the highest of the primitive races—there seems to be an unbroken line of evidence in support of spontaneous telepathy.

That so striking and widely recognised a faculty should have been neglected by science until recently is extraordinary, and an unfavourable commentary on the philosophical interest it professes to have taken in mankind. It was not until after six years of patient enquiry and experiment, extending from 1876-1882, that it was thought advisable to place before the world the definite proof for telepathy that had been accumulated, and even then it was vigorously opposed by orthodox scientists,

who usually had insufficient interest to experiment themselves.

Spiritualism was inadvertently the cause of the interest that was taken. Had it not been for the desire on the part of sceptics to account for supernormal phenomena in a "rational" or non-Spiritualistic way, the subject might still have been neglected. The S.P.R., when it decided to examine the evidence for "thought transference," was animated mainly by the desire to prove that mediumship was not caused by disembodied human beings anxious to show they had survived death. Investigation, however, has in no way weakened Spiritualism, but shown that telepathy is a fact. True, the experiments have revealed that a considerable amount of so-called evidence of survival can better be explained as telepathy between the living; but the discovery of the "telepathic law" has proved of far more value to Spiritualism than anything it has taken away, as it has given an excellent explanation of how a great many spirit communications may take place.

The *Proceedings* of the S.P.R. contain a great number of records of experimental and spontaneous cases between the living, as well as many that can best be accounted for as telepathy between the living and the dead. Many of the experimental cases were carried out with great care by leading minds in the scientific and literary world. One section dealt exclusively with instances of spontaneous transferences, the principal cases being published in that classic of psychic literature, "Phantasms of the Living."

The apparitions and impressions dealt with there vary widely in character, and include those which are visual, auditory, tactile, as well as purely ideational and emotional. The collection and examination of these cases arose out of the response of the public to a request by the S.P.R. for instances of apparitions at, or after, death, and other supernormal experiences. On reviewing the evidence the investigators were struck with the great predominance of alleged apparitions at or near the moment

of death ; and new light seemed to be thrown on these phenomena by the unexpected frequency of accounts of living persons coincident with moments of danger or crisis. The investigators were led to infer a strong analogy between their experimental cases and some of these spontaneous cases, which were clearly the transference of a shock or impulse from one living person to another at such a distance and under such circumstances as to negative the possibility of any ordinary mode of transmission.

In 1886 the S.P.R. made a special effort to obtain a census of hallucinations connected with living people, and 5,705 persons were asked by circular letter the following question :

" Since January 1, 1874, have you—when in good health, free from anxiety and completely awake—had a vivid impression of seeing or being touched by a human being, or of hearing a voice or sound which suggested a human presence, when no one was there ? Yes or No ? "

It will be observed that a period of twelve years was covered by the question.

In addition, occasional requests for information were made through the public Press, and it is computed that, on this aspect of the subject alone, about 300,000 people must have been aware of the kind of evidence that was being sought.

The necessity of distinguishing between mere subjective hallucinations and those connected with real events was fully recognised and great care was taken in comparing their respective averages. These figures are very significant. In relation to the number of replies received it was computed that, if the experiences were due to subjective hallucinations, in twelve years 7 persons out of every 10 (to take one type of experience only) had auditory hallucinations. But the result of the census showed the proportion to be 1 in 90 only. " Thus the theory of chance coincidence, as applied to this class of cases, would require that the proportion of those who had a subjective

hallucination of a recognised voice should be 63 times as large as it had been shown to be."

Further estimate shows that the odds against the occurrence, by accident, of as many coincidences of the type in question are more than a trillion to one.

Compared with the hallucinations of the insane—who notoriously suffer from subjective delusions—the first of the peculiarities in spontaneous telepathic hallucinations is the great preponderance of visual cases. Among hallucinations of the insane, the proportion of auditory to visual cases is given as about 3 to 1. Some authorities estimate it as high as 5 to 1. In spontaneous telepathy the frequency was reversed, auditory comparing with visual by about 1 to 3.

It was also found that the proportion of cases where more senses than one was concerned was considerably larger in the telepathic than in the subjective class of hallucinations. Out of 423 cases which coincided with real events 19 per cent. of the whole were alleged to have concerned more senses than one, of which 53 were visual and auditory, 13 visual and tactile, 6 auditory and tactile, and 8 concerned all three senses.

In the purely subjective class of transient hallucinations of the *sane,* the recognised and unrecognised phantasms seem about equal in number ; but in the telepathic class the recognised markedly predominate over the unrecognised. Thus :

Human forms and faces—

Recognised, 237 ; unrecognised, 13.

Voices uttering words—

Recognised, 36 ; unrecognised, 21.

Both form and voice—

Recognised, 36 ; unrecognised, 2.

It is unnecessary here to describe the method more than briefly and indicate the results obtained by the Census Committee, whose report may be read in full with great advantage. At first it may seem that the title " Phantasms of the Living " is a misnomer, as most of

the records present themselves to the ordinary reader as narratives of apparitions of the dead.

The apparent contradiction is owing partly to the peculiar factors governing telepathy and partly to more common characteristics. The value of the accounts of apparitions after death is lessened, for example, by an important fact, namely, that the moment of actual death is very uncertain. When the heart's action stops the organism continues for some time in a state very different from that of ordinary inanimate matter. In an enquiry into telepathy it is safer to allow for the possible prolongation of some form of physical energy, even when the attempt to restore respiration has definitely failed.

Then there is the important fact that many of the cases were of apparitions which coincided with violent shocks—carriage accidents, fainting fits, epileptic fits, etc.—which left the agent as much alive as before. In some instances the accident was almost fatal; as when a man's phantom was seen at the moment when he was half drowned and insensible. In such circumstances it would be illogical to allow the mere fact of restoration or non-restoration to life to rank as a phantasm of a living person in one case and of a dead person in another.

It was concluded, therefore, that if two men fell overboard on the same day and their respective phantoms were seen by their friends at the same moment, then, though one man should be restored to life and the other not, yet if the first phantom was of a living man, so also was the second.

Again, in the case of phantasms corresponding to some accident or crisis which befalls a living friend, there seems to be a latent period before the phantasm becomes definite or externalised to the percipient's eye or ear. "Sometimes a vague *malaise* seems first to be generated, and then when other stimuli are deadened—as at night or in some period of repose—the indefinite grief or uneasiness takes shape in the voice or figure of the friend who in fact passed through his moment of peril some hours before. It is quite possible that a deferment of this kind may

sometimes intervene between the moment of death and the phantasmal announcement thereof to a distant friend."

This course was certainly the safest that could be pursued, although it still remained a possibility that some of the communications were transmitted *after* the agent had died. Indeed, the caution which characterised the investigations and conclusions of the Committee helped greatly to the realisation of this.

Deferred telepathic impressions are supported by similar experiences in both normal and supernormal psychology. The feeling of *malaise* is comparable to the effects wrought by some repressed emotions and forgotten memories. A gruesome experience, afterwards forgotten through mental preoccupation, may give rise to a feeling of depression or a vague uneasiness which the recipient is unable to trace to its source. The effect may be so slight that he may not even notice the depression although it is apparent to others. A good deal that passes unnoticed at the moment of occurrence may rise into consciousness later, and unless the individual takes the trouble to recapitulate his past experience its origin may be misunderstood, or the experience attributed to illusion.

An individual walking along the street, for instance, sees before his mental vision a name ; on retracing his steps he discovers that he has passed a shop over which the name is written. The impression, unnoticed at the moment, could not rise to consciousness before, owing to attention being fixed on other things, but at the first moment of mental relaxation or inattention it rose into awareness.

In dowsing it has been observed that the result sometimes lags behind the moment of impression, and this may happen so consistently that the water-diviner learns to know at what distance beyond the subterranean water the reaction takes place. Similar deferment exists in connection with inanimate objects and is known as hysteresis, as when the magnetic state of iron lags behind the magnetising force it is subject to.

Psychical hysteresis, as demonstrated in deferred telepathy, appears to fall within Weber's and Fechner's Law, which asserts—

(*a*) The intensity of sensation is dependent on the intensity of stimulus ;

(*b*) The intensity of sensation seems to lag behind the intensity of stimulus.

Weber claims that it is possible to measure the least observable difference of sensation, and in endeavouring to do this discovered that whereas the stimuli may increase continuously, the sensations increase step-wise.

Both he and Fechner declared that an absolute difference could be discerned in the modification of stimuli on sensation, the registration varying with the stimuli. Thus the normal person will notice a difference when a fortieth part is added to an existing weight resting on the hand, and a variation in colour when its intensity is modified by one hundredth part. That is to say that certain increases of stimuli produce no effect on the senses, but remain below the limen.

The reactions vary with individuals and even with the same person, as when health is good and when it is bad. We cannot therefore judge exactly what degree of variation may be registered ; but we do know that when the stimulus is weak it may never be registered as a sensation ; and often when the stimulus is strong but the attention turned elsewhere, no observable sensation occurs at the time, although it may be realised later.

These two factors seem to act particularly powerfully in connection with telepathy, owing to the impacts affecting first the subliminal mind and then passing up to the waking consciousness, which is nearly always preoccupied with sensations of a normal character. In many instances, particularly in dreams, telepathic perception seems to be exercised in inverse ratio to the activity of the normal faculties.

The Census Committee, knowing that an interval of time often separated the transmission of a telepathic message and its reception, fixed an arbitrary limit of

twelve hours—the coincidence in most cases being very much closer than this.

It was found that a much larger number of hallucinations of death were received at the moment of death than after. Three hundred and ninety-nine fell into the former class, but only twenty-five into the latter.

F. W. H. Myers, who continued the investigations after the publication of " Phantasms of the Living," found that the latency theory was unable to cover all the facts, and that the survival theory was also necessary. He observed that hallucinations connected with death-cases increase very rapidly for the few hours which precede death, and decrease gradually during the hours and days which follow. In the present state of our knowledge, and considering the problems involved, he realised that there would be an affectation of more exactness than we can actually attain if he were to set forth as reliable a curve depicting the ratio of apparitions seen before, at the time of, and after the death of the individual perceived.

The recognised apparitions decrease fairly rapidly the first few days after death, then more slowly; after about a year's time they become so sporadic that they can no longer be included in a steadily descending line. This, of course, would not apply to the experience of the trained medium, who, if not able to see apparitions and receive communications from the disembodied at any time, can at least do so with great frequency through being particularly sensitive in the way that characterises the capable telepathic percipient.

More than twenty years have elapsed since Myers published his diagram in his epochal work, " Human Personality and its Survival of Bodily Death "; and, notwithstanding the considerable amount of serious research that has been done in connection with this question, his curve remains practically unchallenged. In 1923, the late Camille Flammarion published, in the third volume of " Death and its Mystery," a slightly different apparition percentage curve, in close agreement with Myers'. During his sixty years' enquiry the great

Frenchman observed that the largest number of apparitions appeared in " the first days, the first weeks, the first months " after death, and that by the end of the first year the phenomena markedly diminished in number. This he represented by a sharply dipping curve, which, unlike Myers', he does not lower to zero, but continues indefinitely to express the fact (recognised by Myers) that no limit can be assigned to the time that may elapse after a person's death at which his apparition may appear.

But how is the difference between purely subjective hallucinations and those of a telepathic nature to be accounted for ?

The best physiological explanation of subjective hallucinations is that they are caused by a sudden reverberation at the sensory centre itself, readily occasioned by excitations of a familiar type. A well-known instance of this is the tingling which is localised by consciousness in the fingers, although its physical stimulation is situated at a point where the nerve passes behind the internal condyle (" funny bone "). Similarly when a limb has been amputated, a stimulation which really occurs at the stump has still the resemblance of occurring at the extremity, although this no longer exists. A disease of the auditory nerve will give rise to sounds which are mistaken for voices. Other errors of localisation may be engendered in a variety of ways.

Telepathic hallucinations, on the other hand, may be traced (so far as the percipient is concerned) to a higher stimulation passing downwards to the sensory centres from the ideational tracts of the brain. We have no special reason for believing that the action starts from the brain, rather than from the consciousness itself.

This helps to account for the difference between the predominance of subjective auditory hallucinations of the insane and the predominant visual hallucinations of the telepathic percipient. The downward excitation from the ideational centres in a healthy person would naturally find a readier passage to the visual centres than any other, owing to vision being the most active of our senses.

In all forms of telepathic transference considerable loss of impacts must arise through faint and indistinct impressions failing utterly to be recognised, whilst others will be attributed to imagination. In mediumistic communications both of these causes give rise to considerable loss of evidence, most developing mediums being particularly inclined to attribute a large percentage of their impressions to imagination. This works both ways, tending, on the one hand, to eliminate ideas that arise from their own fancy, and on the other excluding veridical impressions of a supernormal origin.

Both defects may be modified by careful attention—the basis of successful experimental telepathy and cultivated mediumship; but in neither case can they be completely overcome.

Exactly what takes place when attention is exercised is not known. Some authorities maintain that the effect is to increase the intensity of the stimulus; others that it merely clarifies. In any case the effect is to bring sensations more vividly to consciousness which before were faint, as when a clock is, occasionally heard faintly ticking while a person is reading, while the moment attention is turned to it the ticking becomes clear and continuous. It also brings to awareness sensations too faint to be noticed otherwise.

In spontaneous telepathy involuntary attention is brought about by the intensity of the stimulus; but the stimulus must be extremely powerful and therefore very rare. Voluntary attention, which is often an attempt deliberately to exclude certain stimuli, cannot be overrated when the desire is to distinguish between experiences subjectively called up by one's own mind and those stimulated by telepathic impact. The fundamental factor in attention is, of course, the preparedness to appreciate certain phenomena, and is essential to a proper development of the telepathic sense. It is equally important to the proper development of all forms of mental mediumship.

But how does telepathy occur?

(*a*) Is it an ordinary case of action from a central disturbance like electricity and magnetism ?

(*b*) Is it equally diffused in all directions ?

(*c*) Is it like the light of a candle or of the sun, which radiates equally into space in every direction at the same time ? If so, its effects must diminish inversely as the square of the distance. It must, so to speak, get thinner and thinner the farther it gets from its source.

The answer is, we do not know. Its nature is a mystery and physicists can give no explanation. Sometimes it seems to act like known energies, at others it appears to violate natural law. At one time it seems to concentrate on one individual and a certain position in space ; at another, it influences several individuals at several points in space at the same time. It may appear to weaken the farther it travels from its source, or it may appear to strengthen, thereby making an impression on the percipient or percipients stronger than the original idea seems to have been.

Time may conceivably affect it, as in deferred hallucination, and the delay may be caused by the distance the thought has to travel ; but at the same time it seems to leap across vast distances, arising in the mind of the precipient coincidently with its origin in the mind of the agent. It seems as if transference is more likely to be successful if affection or deep interest exists between the parties.

Several theories have been advanced to explain how one mind can convey impressions to another over intervening space without employing the ordinary means of communication, and they fall into two great classes, one of which is materialistic, the other psychical.

Materialistic theories include that of " energetics," the belief that certain individuals—telepathic percipients and mediums—have the power of transforming part of the energy which they have in the form of chemical energy in their bodies in such a way that it leaves their

bodies and can act at arbitrarily chosen places. Closely connected with this theory is the popular one of " brain waves," which maintains that telepathy is caused by an excitation of the brain centres, which in turn produces vibrations in the surrounding ether, or in " thought ether," and transmits them many miles.

The psychical theories, however, are much more in harmony with the facts and contend that the mind is not necessarily located in the brain and may at times act independently of it. Exactly when this is done cannot be said, but it may be that direct contact between the mind of the agent and the mind of the percipient takes place. As the mind appears to be without form and weight and dimension we do not know where it is located or what it is capable of doing. It is not unreasonable to assume that it is where its knowledge is, and that implies, if we believe in the existence of space, that the mind extends as far beyond its physical organism as the objects of its knowledge.

A rather popular theory among Spiritualists is that telepathy is due to an intervention by spirits who act as intermediaries between the agent and percipient, carrying the impressions from one mind to the other. It would be wrong to dismiss this explanation entirely, as there is reason for supposing that this does sometimes occur, although it seems to introduce an unnecessary factor and complicate the process. There may, however, be several good reasons for it, the chief being the possible lack of telepathic rapport between the parties immediately concerned. It has been frequently observed that some agents are much better with some percipients than with others, while practice between the same percipient and agent or agents often results in improvement in the results. If spirits are really interested in their earthly friends, and able to observe what is happening to them, it is quite possible that they will sometimes attempt to convey to some interested person information of a crisis that may befall someone whom they both love.

Indeed, developed mediums often experience this

in relation to people they know nothing about, although the sitter does. To the medium it is obvious that the information is not reaching him direct from the absent party, but from his own spirit-helper or control, who is acting as an intermediary.

This theory has never received the consideration from scientific researchers that it deserves To accept it is to acknowledge the accuracy of the spiritualistic hypothesis, but if the facts warrant its acceptance it ought not to be burked. It is certainly the best explanation for some psychic phenomena.

A fair case can be made out for both orders of theory, but the fact remains that we cannot prove either. They may both be right, but we do not know. Until we know more about the exact nature of consciousness we shall doubtless be unable to explain this remarkable faculty, which seems to be one of the principal proofs that we have for believing that mind can act independently of the physical body. It is, however, safe to say that the human consciousness is a centre of intellect, will, energy, and power, that each mind is mutually interpenetrable, retaining in one aspect its own individuality, persistence of self and memory, and yet bound up with the whole of life on this planet and perhaps elsewhere.

Mass, space and time may only be mental symbols, forms of the present material system, and have no ultimate reality. If this is true we are not merely planetary creatures, but belong to other states of existence, and are perhaps destined to comprehend the all-embracing cosmos itself.

This idea appears to be supported by the facts of mediumship, which carry the laws governing telepathy over into the next world. It looks as if these laws prevail in the spiritual world as well as in the material world, and afford scientific evidence of a supersensory relationship between man's mind and minds above his own.

This agrees with the claims of religion, for religion conceives a psychical element in man which cannot be expressed in terms of matter and by means of which he

can communicate with a spiritual world. Prayer and meditation are the commonest expressions of this belief. Few of those who pray believe that their words are heard by spiritual beings; and sincere desire and earnest thought are regarded as the important elements. Therefore to discredit telepathy would be to discredit much of the content of religion, while the evidence in favour of telepathy gives scientific significance to important religious claims.

It has been suggested that love "which rules beasts and men" is a kind of exalted but unspecialised telepathy, "the simplest and most universal expression of the mutual gravitation or kinship of spirits which is the foundation of the telepathic law." There is good reason for supposing that animals can communicate telepathically with each other and with man. It appears to be the solution to the mysterious silent understanding which prevails among members of the same animal species. Numerous illustrations in support could be given, but two will suffice.

Animals live on the border of a subconscious world, where the utterance of emotions, desires and ideas is unnecessary. It is often sufficient for them when desirous of communicating with each other mentally, to experience these states, and in some way they are conveyed to their companions. How else shall we account for the uncanny manner in which solitary or separated wild animals know the whereabouts of their mates or herds? Solitary wolves always seem to know where their companions are hunting or roving or resting in their daybeds. Some mysterious bond or attraction enables the wanderer to go straight to his friends at any hour of the day or night, although he may not have seen them for many days, and they have wandered over miles of wilderness in the meantime.

One reads of huntsmen puzzled to see large herds, far away, suddenly take fright and make off as if from some serious danger, although the huntsmen have been pretty sure that they were the only beings in the vicinity. The reception of the alarm has been actually witnessed.

On one occasion Dr. W. J. Long jumped a crippled caribou out of a fir-thicket and watched him heading away deep into the woods. Far off in the distance, visible only through field glasses, was the herd to which the animal belonged. A few caribou were lying down, the rest moving lazily out of the forest, some eating, others playing, none sensing danger. As soon as the injured animal ran the whole herd was flung into a state of wild alarm, and for a brief interval ran about confusedly or stood tense, searching the plains or surrounding woods for the source of danger, and then ran at a great pace, crossing the plain at an angle that would bring them and their wounded mate together.

The cripple and the hunter were both hidden from the eyes of the herd, the man moving *upwind*, rendering it impossible for the caribou to have seen or smelt him; yet they were on their toes a moment after the cripple started up.

Evidence that animals are able telepathically to sense danger from human beings is shown in the extraordinary difference of their conduct when approached by a man armed with intent to kill, and one unarmed and friendly. This has given rise to the saying among huntsmen that if one wants to see game one should go unarmed.

The so-called " swarm-spirit " also affords evidence of the instantaneous transmission of thought among a host of birds which come on through space at a great rate, but as one individual. This collective action is extraordinary in its simultaneousness, huge flocks " drilling," rising and falling, twisting and turning as if animated by one spirit, one mind. One remarkable feature is the instantaneous change of flight that they occasionally perform, doubling back in a single movement over the ground they have just covered, not one bird failing to keep perfect harmony of movement with the rest.

By way of natural explanation it has been suggested that changes of atmospheric pressure are responsible for the effect, by producing a chemical reaction in all the birds, causing them to do exactly the same thing. This

explanation would be more impressive if the swarm action was not so instantaneous, affecting flocks of many thousands at the same moment, and not gradually as each bird enters a particular area. The birds are evidently moved from within, not from without. It is a psychological action, not a mechanical one. This is shown by a characteristic of wing drill, which is invariably a manifestation of play or sport, the individual birds showing suppressed excitement, obviously keeping their feelings under control.

A large number of examples of telepathy between animals and human beings are recorded. The transference may take place from either side. I have known my own dog to carry out an order immediately I have thought it and before I could utter a word. There is the well-known case of the late Sir Rider Haggard, whose dog evidently transmitted to his sleeping master the circumstances of its untimely death. The famous novelist on waking informed his family of what he had dreamed and humorously attributed it to indigestion. But four days later the poor animal's body was found floating in the river with its skull crushed and leg broken, thus proving the dream to have been about a real event.

A more striking instance of telepathy between the human and animal kingdom is that of "Darkie," the "thought-reading dog" of Christchurch, New Zealand. During my visit to that country in 1922 I saw this dog, and had a long talk with its master and other individuals who had had experience of the animal's remarkable power to read unexpressed thought. It could do this publicly as well as privately, and in this way raised large sums of money for naval and military charities. On these occasions members of the audience would ask the animal the nature and date of coins they held in their hands, the dog replying by barking in accordance with a prearranged code. It was almost invariably correct.

Mr. McGibbon, the dog's owner, recounted to me one amusing episode which shows the animal's ability to reveal what was virtually a secret. A lady friend of

Mr. Gibbon, whom he believed to be about 27 years old, asked the dog her age, and it immediately barked out that she was 42! This the crestfallen lady reluctantly admitted was correct.

To believe in telepathy among animals is, therefore, not irrational. The worst that can be said against the belief is that there is not a sufficient number of cases on which to establish a scientific conclusion, but that is owing to two well-known factors, both of which are remediable. The first is that little scientific interest has been taken in the subject; and the other that, owing to circumstances, only one set of experimenters can be properly examined on the matter, as animals cannot talk.

Careful experiment would doubtless enable us to overcome this difficulty.

Nevertheless, there is sufficient evidence to justify the conclusion that man and beast act in obedience to something deeper, more primal and dependable than reason, and in this subconscious field they are akin, and through it thought and feeling can be transmitted telepathically from one to the other.

From this follows the philosophical conclusion, of immense importance, that animals and men have a spiritual affinity, and only a quantitative, not qualitative difference separates them psychologically from each other.

CHAPTER V

Telepathy and Mediumship

We have paid considerable attention to telepathy because there is reason for supposing it to be intimately related to all forms of mental mediumship, and in all probability to some physical forms also. It stands in a very firm position in psychic science. Camille Flammarion recently expressed his opinion that telepathy is as certain as the fact that Napoleon existed, and added his conviction that it is just as true that there is this transmission between the souls of the dead and those of the living. In the third volume of his last work, "Death and its Mystery," he places it, as an active agent between the living and the living and the dead, among his nine conclusions "resting upon unshakable foundations." Contemporaneously we have Professor Charles Richet, in his treatise on metapsychics—"Thirty Years of Psychical Research," affirming his belief that telepathy is "founded on granite."

Further, Flammarion finds occasion to repeat that to see in visions of people coinciding with the moment of their death nothing but hallucinations of the imagination is absurd. The chances against it in particular cases are so great as to render such an explanation ridiculous. He illustrates this in one instance by showing that the probability of telepathic influence compared with the probability of chance coincidence is in the proportion of $\frac{1}{804,622,222}$. This, he maintains, constitutes moral certainty in favour of telepathy. It certainly appears to exhaust, as Richet demands, every normal

hypothesis before we dare affirm the intervention of the supernormal.

The great majority of telepathic hallucinations coincident with death or crisis occur when the percipient is alone, but occasionally two or more may experience them at the same time. The effect may not be identical with each person, but obviously the same thought is the cause of them all. One may see the phantasm, another may hear it, a third may have a vague sense of presence, and so on. The percipients may even be far removed from each other, as when Mr. Charles Matthew had a feeling that his aunt Susan had died, while at the same moment his mother, sleeping elsewhere, saw and felt her.

Several explanations have been offered to account for collective percipience, including the following. If A's phantom has been seen by B and C together, a separate telepathic impression may have been passed to B, who in turn passed it to C. On the other hand A may have transferred it direct to both individuals. This, however, is probably unlikely where the agent knows B but not C, while B and C are intimately acquainted. Here indirect transference seems a more satisfactory explanation. The important feature in both theories is that they introduce no new element, but keep strictly to the telepathic theory.

An effective argument against indirect transference is found in a comparison of collective telepathic hallucinations with those of the insane. No case has been recorded where an insane person transferred his hallucinations to another without speech or suggestion of some kind. Only rarely have similar effects been wrought, and then the hallucinations have had a toxic origin. In instances of this kind similar effects would naturally be expected.

Where contagion from the insane to the sane has occurred the one affected has been found to be of inferior intelligence to the original lunatic, generally a woman or a child who has lived a long time with the insane person and kept apart from external influences. Moreover,

the character of the delusion has itself been more or less reasonable, resting on real facts in the past, or intelligible fears or hopes for the future. They usually take the form of an idea that a legacy has accrued or that neighbours are malignant. The constantly repeated delusion is not conspicuously absurd. If, with all the predisposition that close relationship can give under such circumstances, not one other person seems ever telepathically impressed thereby, there is good reason for assuming that a veridical hallucination should be capable of transference to several by-standers.

This becomes more apparent when the respective states of mind prevailing in an insane person and one telepathically affected are considered. Veridical hallucinations are transient and often very slight, but the hallucinations of the insane are difficult to rival for sheer intensity. They are invariably very distinct and insistent, often rousing the unfortunate to great fury, always largely influencing and even regulating his conduct. Clearly, therefore, some process must be at work in telepathic hallucinations different from that giving rise to the subjective hallucinations of the insane.

But how shall we account for several people receiving and objectifying the same telepathic impression simultaneously ?

A realisation of the obscure deeper operations of the mind will supply an answer. *Primâ facie* evidence will be found to be unreliable. The popular notion that the percipient must be passive and the agent active is not strictly true, as the passivity of the percipient's waking mind only masks subliminal action. If we perceive more than a caterpillar perceives, it is not because we are more passive than that lower creature, but more active owing to the activities of our ancestors and our own which have developed in us eyes capable of discerning objects with an effort so slight that we are scarcely aware of it. Therefore when B discerns the word or image of a dog or a key which most of us could not discern, it

must be that B exercises some capacity which we cannot.

The belief in passivity is based upon two fallacies :

(*a*) That apparent mental passivity is actual mental passivity ;

(*b*) That the normal waking mind constitutes the total consciousness.

We know that there exists a subliminal mind which performs certain unconscious operations, some organic and some mental, of which we are unaware because they lie below the level of waking consciousness. But in addition to subconscious activities there are superconscious activities also going on within us which transcend the limits of ordinary cognition, and these include the inspirations of genius, artistic impulses, spiritual intuitions, the experiences of the mystic and of the saint, all of which are above the horizon of normal consciousness, and illumine normal experience in transient dreams.

We cannot say what this superconsciousness is, although in it doubtless reside mediumistic powers. In it appear to be new constellations of faculties and powers ; there is hidden the Real Man, the Vital Impulse which urges us to self-expression.

It is essential to the interests of mediumship that we realise that intellect is only a kind of luminous nucleus formed out of a vague nebulosity in which resides our true being ; it may be a sort of by-product which cannot really tell what life is. It is clear that intellect is adapted to think of matter more than of life, because whereas it is at home with the former, the latter it seems unable to comprehend. From the subliminal abyss of being springs the finest achievements of the race ; its children are far nobler than anything physical can hope to be, for they are poems, institutions, laws, music, religion, and those nobler expressions related to love. Little wonder, then, that it should be the medium of spiritual communications, and its emergence often the coming forth of the spiritual self ; one very good reason why the

developement of mediumistic faculties deserves serious consideration.

A number of so-called telepathic experiences can be better explained as instances of clairvoyance, enabling a person in one place to see what is taking place at another beyond the range of normal vision. This applies to agent as well as percipient, and has been offered as an alternative to the telepathic theory, which holds that the agent can be conscious of no environment other than this terrene one. It has been surmised that in some instances the clairvoyant, perceiving a distant spot, imagines himself there, thus creating a phantasmogenetic centre; from this focus or "radiant point" the sense of his presence comes to each member of the company as an independent hallucination. This phantasmogenetic centre, as it has been called, is in no sense material, but rather mental or spiritual energy. It may be, however, that in some cases the agent is present in some sort of refined form, *i.e.*, the so-called psychic body or etheric double.

This latter explanation applies more frequently than is generally supposed; mainly to cases where the agent was asleep or unconscious during the time that his apparition appeared in another place. The student interested in cases of this kind will find a rich harvest waiting to be reaped. Only cases in which the agent has been able to retain a memory of the event can, of course, be reliably testified to, and these are very few, owing to recollection being almost entirely restricted to experiences that occur during the presence of the ego in the physical body. I have had striking evidence of this, the most remarkable experience befalling me in 1920, when the apparition of a relation of mine living 400 miles away suddenly appeared to and conversed with me for several minutes, imparting to me information that she alone knew and which she confirmed when I informed her of it, although she had no recollection of having appeared to me in apparitional form. At the time of the experience she was fast asleep.

I am personally acquainted with several people who have a clear recollection of having been out of their physical organisms, although in no instance did they appear to any other person. In each instance they were definitely aware of their earthly environment and able to see their body sitting or reclining on a couch or bed.

This condition can be induced if one is prepared to run the risk, although it usually occurs spontaneously. I am unable to recall an instance among my acquaintances where the individual was not at the time either actually endeavouring to induce the state or interested in psychic studies, though many other instances are on record. One friend of mine, who had long been an intelligent student of Spiritualism, experienced the separation when seriously ill. Seated in an easy-chair he began wondering what the sensation of being without the body would be like. Suddenly he became aware of a wonderful sense of freedom, and found himself crossing the room in an easy, graceful manner. Looking down he was astonished to see that he was moving through the table, and, swinging round, saw his physical organism apparently fast asleep in the arm-chair. This filled him with alarm, and the next moment he was conscious of being in his body again in a very nervous state. During the separation he saw and heard nothing but earthly sensations, the only exceptions being the unusual sense of buoyancy and the fact that physical objects were no impediment to his movements.

Another friend, an engineer holding a responsible post under a South of England municipality, had a similar experience. Seated in a chair, he wondered if it was possible to separate from the body temporarily. He suddenly became conscious that he was walking in his passage towards the kitchen feeling delightfully free from any retarding influence such as the body gives. Then he became conscious that he was in a state of nudity with a beautiful soft skin. The realisation of his nakedness caused him to pause and return through the closed door to his body, for he was fully aware that he was

out of it. The next moment he was normal again, his body trembling apparently with the suddenness of his return. On a subsequent occasion, when sitting quietly alone, he felt the process of detachment commence and by force of will stopped it. Since then he has tried to induce it, but without success. He, too, was conscious of his material environment, and in no way of purely spiritual states.

Several years ago, during a series of psychic experiments lasting over three years, I consciously left my body on one occasion and on several others appear to have done so without retaining any clear memory of what transpired during the exteriorisation. On the occasion of the conscious separation I floated about two feet above my body, which was lying full length on a bed. I was quite cognisant of my earthly surroundings and able to see the contents of the room. I was, however, in a fairly rigid state, swaying gently up and down, but unable or disinclined to move. Whatever the organism was in which I functioned, it appeared to resemble in general structure my physical body. After a while I decided to try and make my physical body speak, wondering what the sound of my own voice would be like. I actually succeeded, my voice coming to me in harsh, muffled, broken sentences.

The experiment did not last long, as it caused a re-adjustment and I entered my physical body once more, but in a cataleptic state, and some time elapsed before I could control it properly. The effort was a severe one, as I gradually brought one organ after the other under control.

The instances in which I believe I left the body but brought back no decided recollection were invariably followed immediately on waking by a period of catalepsy, which once or twice were rather nerve-racking, as I had clear consciousness but no power to move even an eyelid. The re-adjustment was nearly always gradual ; and as the last experiment proved almost fatal, I thereafter discontinued them. I have good reason for believing

that disembodied entities were interested in these experiments and aided me whenever necessary. Had it not been for their timely advice, supernormally given, I have no doubt the last experiment would have terminated my earthly career.

I have purposely restricted my record of cases of extrusion of the psychic body to those experienced by myself and personal friends, as they are original and therefore perhaps more interesting, I realise that they all have a grave defect, namely, the absence of independent witnesses. There are, however, a sufficient number of well-attested examples which any student may consult, many of them to be found recorded in the *Proceedings* of the Society for Psychical Research and kindred journals. Among those in the *Proceedings* is a "naked case," vol. viii., p. 180; and the truly extraordinary experience of Dr. Willtse, recorded at length by F. W. H. Myers in "Human Personality," vol. ii., Appendices 713A.

The existence of the etheric body is sufficiently attested for us to place confidence in it as a real and important part of our make-up. It appears to be the matrix into which the substance of our physical organism fits and from which it derives its form and energy and life. The proper association of these two organisms probably means sound physical health and vigour; their partial or complete separation seems to have a most decided and inhibitive effect on the physical structure, for without the etheric body it seems unable to do anything, and the permanent withdrawal of the former results in the destruction of the latter.

Although we are apt to identify ourselves with the physical body there is evidence which goes to show that it may not be part of our real being, our essential nature, but an instrument that we use for a time and then discard. What we know of ether tends to support this idea.

Sir Oliver Lodge suggests that "probably we do not act directly upon matter at all. Our will, our mind,

our psychic life, probably act directly upon ether; and only indirectly on matter. Ether is our real primary and permanent instrument. It is in connection with ether that our real being consists; and through it we are able to manipulate the atoms of matter, to move them, to rearrange them, and thus employ them to express our thoughts and feelings and to manifest ourselves to other entities who in the long course of evolution have been enabled to construct and employ similar most ingenious, though imperfect, instruments of manifestation."

A good deal of clairvoyance appears to be due either to the seer travelling to the distant spot seen in the etheric body, or to the person whose apparition is seen travelling to the seer in his etheric body; and no doubt it plays a part in many telepathic experiences.

Assuming that telepathic action is purely psychical, is the transference from the agent to the percipient:

(*a*) Direct to the waking mind of the percipient? or

(*b*) Indirect to the percipient's subliminal mind, thence passing to the waking mind? or does it

(*c*) Arise from a phantasmogenetic centre created consciously?

In all probability none of these can account for all telepathic experiences, but at different times each may be involved. No reliable explanation of what takes place during telepathic communications has yet been given, but this should not unduly disturb us, as even normal mental functions are unsolved mysteries.

Orthodox psychology can offer no satisfactory explanation of the commonest mental functions, including the apprehension of experience; the eductibility of relations; the eductibility of correlates; and the mental span. No physiological basis has been found for these and similar operations.

The difficulties of telepathy throw considerable light on the difficulties of certain forms of mediumship as

all forms of mental mediumship seem dependent on psychological states similar to those prevailing in mind-reading. Therefore, a serious study of telepathy is extremely helpful to the student of mediumship; that is why we have paid so much attention to it. We shall proceed to deal with mediumship as such, and the resemblance of certain aspects of it to telepathy will become more apparent.

TWO ORDERS OF MEDIUMSHIP

The phenomena of mediumship fall into two great classes, known respectively as Mental and Physical.

Physical phenomena consist of all those manifestations that occur externally to the medium's body, and therefore include materialisations, levitations, the direct voice, apports, direct writing, and rappings. Mental phenomena, on the other hand, always occur through the medium's consciousness and body, and include such well-known faculties as clairvoyance, clairaudience, psychometry, impressions, and even automatic writing.

At first sight automatic writing seems to be of the physical order, or at least a "border" phenomenon difficult to place in either class. When a person is writing automatically, his attention concentrated on some other matter, the impression is to regard the movement of the hand as entirely free from his own consciousness, in the same way that a levitated table appears to be; but further consideration will show the unreliability of this conclusion. It is very improbable that so highly complex an organ as the human hand, the intelligent use of which involves the co-ordination of whole systems of muscles, nerves and sinews, can be brought into action without the aid of the individual's own mind. His conscious mind may not be affected, but unconscious mental activity undoubtedly takes place.

This becomes apparent when the writing pertains to matters that the automatist knows, and for which

there is no reason for supposing a spirit is responsible. Should, however, the information refer to facts outside the writer's own knowledge, but appropriate to a deceased person who may purport to be giving the information, the inclination is to conclude that the disembodied has taken direct control of the medium's hand, somewhat in the way that a teacher takes a child's hand when teaching it to write. Occasionally the evidence supports this contention; but in the great majority of cases the process is a psychological one in which the medium is unconsciously co-operating. The control is through the automatist's mind on the brain and then through the appropriate nerves and muscles. It is difficult to understand how otherwise such excellent control of so specialised an organ as the human hand and fingers could take place. Remember how long it takes an individual to learn efficiently to perform the act of writing, and it will become apparent how unlikely it is that a strange personality, unacquainted with the particular organ, will be able effectively to use it.

Even when the medium is entranced this in all probability applies. Some aspect of the medium's consciousness may still be linked up with the body. It is not always possible to distinguish mediumistic trance due to the sensitive being reduced to a state of somnambulism, and that arising from a total separation from the physical organism, if that ever does occur.

The best evidence we have in favour of the separation theory is obtained from remarks made by the medium when returning to the conscious state. Reference is then often made to some superior world in which he seems to have been during the period of unconsciousness, and this is often accompanied by bitter complaints against having to return to the normal condition. This feature often characterises the awakenings of Mrs. Piper, the famous medium who for many years assisted the S.P.R. When full consciousness is attained, all memory of the separate experience is usually forgotten.

But even in these extraordinary instances there is

insufficient reason for supposing that complete loss of contact with the body is ever experienced by the medium ; some connecting link, helpful to the controlling intelligence, appears always to remain.

CHAPTER VI

Impressional Mediumship

MENTAL mediumship includes at least five different well-known psychic faculties, most of which may be subdivided into various phases. Clairvoyance, for instance, may be of an objective or of a subjective nature; clairaudience may involve the actual hearing of a voice audible to none but the medium. The words may be "heard" while yet not uttered; and in some cases they seem to "drop" into the medium's head, producing an extraordinary but inexplicable sense of a real voice having spoken. Psychometry may be performed with or without contact with the article being "read." Automatic writing is undoubtedly related to automatic drawing, planchette writing, the ouija board, and in some instances table-tilting. Impressional mediumship is no less complex, and owing to the looseness with which terms are used in connection with mediumship, becomes confused with all the other faculties. We shall, however, deal with this valuable gift under a separate heading, as it is far more common than any other form of mediumship.

The popular notion that clairvoyance is the most frequent mediumistic faculty is errone,ous unless the widest interpretation be given to that term. Unfortunately this is what is almost invariably done, and in consequence considerable misunderstanding arises. When a medium says he "sees" a spirit the enquirer is apt to think that the vision is as objective as in ordinary sight. The idea that the medium is only speaking figuratively does not

always dawn upon the enquirer, and if at last it does, he is apt to doubt the truthfulness of the sensitive, and one doubt leads to another. Some impressional mediums, realising this, and not wishing to disturb the confidence of the enquirer, actually maintain that they see in an objective manner, notwithstanding that careful observation of their conduct when exercising their gift will show they cannot be seeing in any way comparable with the meaning of that term when applied to ordinary vision.

The fact is, clairvoyance is an unsuitable term for certain mediumistic faculties. Other terms might be advantageously used. A much better one for the kind we are referring to would be psychic impressions. There is nothing objective about these, although in some instances they give rise to subjective images which may be so distinct that the medium may mistake them for objective images.

The manner in which these images are registered in the mind of the medium depends on two factors :

(*a*) The strength with which they are telepathically transmitted from the agent ; and

(*b*) The nature of the medium's reaction to such impacts.

Most sensitives do not react sufficiently to create a visual, audible, or other hallucination. In the majority of instances the reaction takes the form of an impression corresponding to that generated by a recollection or an act of the imagination. When remembering anything we do not, as a rule, conjure up the scene with its original vividness of form, sound, and colour, but merely reproduce a mental impression ; the effect, however, is quite convincing, and we often describe the result as " seeing " with the " mind's eye." Occasionally the effect is so remarkable that something like the original experience is recalled with all its clearness. This may occur with psychic impressions also and they then fall under the head of subjective clairvoyance, subjective clairaudience, or whatever faculty may be involved.

Impressional mediumship is not only the most common of mediumistic gifts, it is also spreading most rapidly. In many instances it displaces other gifts, especially with trained mediums who exercise their faculties frequently. About 12 years ago I interviewed a dozen leading British mediums of recognised ability, and discovered that in every case they had begun their development by experiencing frequent or regular objective clairvoyance or clairaudience, but these had gradually given way before impressions. Observation will show that this is the usual course of events.

The reason apparently is that the invisible operators, being disembodied human beings, act as they would have acted under similar circumstances when on earth: they seek to obtain the maximum result with the minimum effort. There seems to be no more economical method than the application of the telepathic law.

A consideration of the duties and difficulties of mediumship will make this plain. Sensitives act as intermediates between this world and the next, the spirits with whom they contact using them as means of conveying knowledge of their presence or their survival. On such occasions the recipient depends mainly on the verbal descriptions given by the medium of what he is experiencing. No matter how vivid his experience may be it can be made clear to the sitter only by what the medium says, or does, that is to say, the sitter necessarily receives it second-hand. The plainest visions under these circumstances become for him mere verbal descriptions, with perhaps little or none of the reality that the medium experiences. Obviously, then, the recipient would be just as much helped if the communicating entity could make sufficient impression on the medium to enable him to give a clear account of what he wishes to convey.

Any form of spirit-communication seems difficult, and the production of an objective form or voice must require considerable knowledge and skill, as well as the expenditure of much more psychic force than would

be involved in telepathic transmission of impressions direct to the sensitive's mind. Mediums who have had experience of both methods realise this. A large percentage of objective visions consist of little more than the appearance of the form. The much desired evidential messages which give such great value to mediumistic communications are usually missing. It seems as if the entire power at the communicating entities' disposal has been used up in the production of the form, nothing being left for further use.

In contradistinction to this is the part message bearing nature of efficient impressional mediumship. More veridical and useful information comes through this kind of psychic than through any other, and for general utility it must be classed as a gift of first importance, doubtless because the whole of the power is used in conveying a convincing train of ideas.

To construct an objective form of any kind, whether of the clairvoyant order or otherwise, seems to demand great technical ability on the part of the spirit-operator, and probably very few take the trouble to cultivate the necessary proficiency. In some cases the same process seems to be used in making forms objective to the clairvoyant as in materialisations, although in one instance the forms are visible to normal vision and in the other not.

Too much emphasis cannot be laid on the necessity for realising the need of knowledge and skill on the part of spirits if they are to communicate successfully with us. There seems to be little or nothing casual about the exercise of mediumistic gifts, although popular opinion seems to favour the notion that if spirits care to they can do anything. So little is known about the powers of the discarnate that the wildest and most confused ideas prevail on the subject. They are often conceived of as being omnipotent in mundane affairs.

The truth is, this idea has no real place outside human imagination, and one is tempted to think it derives its origin from theological teachings about angels, plus the

fancies of the Arabian Nights entertainment. Mediumship has nothing to do with genii like those of Aladdin's Wonderful Lamp.

A serious study of mediumship soon reveals that the invisible operators, whoever they may be, act in strict accordance with natural law. They cope experimentally with difficulties which they sometimes overcome and sometimes do not. They have certain powers over matter which we have not ; but they seem able to exercise it only after due study and labour. This, no doubt, is why it usually takes so long to develop mediumship.

An interesting experience which befell an acquaintance of mine will help to illustrate this. It is concerned with physical mediumship ; but the circumstances relating to mental mediumship are no less difficult, although they do not lend themselves so easily to illustration. My friend's experience may be taken as a fair example of the necessity for skill on the part of the spirit people in connection with all mediumistic phenomena.

This gentleman was an agnostic and began to investigate Spiritualism by visiting an entranced medium, whose control informed him that she was anxious to convince him of survival, but that owing to his scepticism she feared that no form of mental mediumship would be of any use. " If you attend a materialising séance," she said, " I will do my utmost to manifest to you. You will recognise me by the fact that when on earth I was an African woman with a very dark skin, a full round face, thick lips, fine white teeth, and I was noted for my large eyes. I will endeavour to reproduce these characteristics."

My friend succeeded in gaining admission to a materialising séance, but was disappointed at not seeing the promised form. On returning to the medium, the control again communicated with him. " How did you get on ? " she asked. " I saw nothing of you." " True " ; she continued, " I will explain why that was. When I arrived at the séance, the spirits in charge said that only

relatives would be permitted to manifest. As all the sitters were white people and I was black, it was obvious that I could not appear."

The enquirer agreed that the explanation sounded reasonable and decided to try again. "Will you tell the spirits in charge that if they want to convince me of survival I want you and nobody else to manifest to me?" he asked. The control promised she would.

At the next séance part of the figure appeared. He saw clearly the full round face of a very dark African woman with full lips drawn apart to show two rows of beautiful white teeth, but on looking for the eyes he was astonished to see only two holes which grew larger and smaller as if in a vain effort to form them. As the holes grew larger the teeth faded away, and as they grew smaller the teeth reappeared. This went on for some time and then the face disappeared to make way for another. My friend returned to the medium for further information.

"Well," said the control, "how did you get on this time?" "I saw part of you." "Yes; you did not see my eyes. I will tell you why that was. When the medium's guides decided that I should show, they called me into the middle of the circle and put around me a lot of curious substance. 'Now,' they say, 'think of your self as you used to be as clearly as you can.' To do this is not easy, although we are better able than you on earth. I remembered I had told you about my full round face, my dark skin, and fine teeth, but quite forgot my eyes. As soon as I thought all was well, the spirits in charge said 'Look out, you've forgotten your eyes.' I started thinking about them at once. 'Be careful,' said they, 'you're losing your teeth,' and before I could complete the materialisation my time was up and I had to make room for someone else. You see my trouble was forgetfulness and over-concentration."

The mysterious ideoplastic substance that they put round the spirit is now known as ectoplasm, and is derived

from the body of the medium. It presents one of the most interesting and perplexing problems yet to be solved by physiologists, as it appears to be composed of nothing less than tissues of the body of the sensitive broken down into a primordial state. To accomplish so astounding a task without injury to the medium must entail remarkable knowledge and skill on the part of the invisible operators, for it is a notable fact that no harm ever befalls the medium if proper care is taken by investigators. The peculiar power of response to the thoughts of the living as well as of the dead, which characterises ectoplasm, is not the least of its interesting qualities and is further evidence of the ability of those responsible for its manifestation.

The great difference between earthly environment and that of the spirit-world will always make it difficult for us to realise exactly what the invisible operators have to cope with when communicating with us. The psychological difference is probably greater even than the physical. George Pelham, a friend of Dr. Hodgson's, who gave excellent proof of his personal identity after his death and showed himself desirous of telling all he could about the problem of mediumistic communication, tried to explain the cause of the mistakes and confusions that mar so large a percentage of those messages. The following statement of Pelham's to Dr. Hodgson, quoted by Professor James Hiplopin ("Science and a Future Life"), is unusually illuminating.

"Remember we share, and always will have our friends in the dream-life, that is, your life, so to speak, which will attract us for ever and ever, and so long as we have any friends *sleeping* in the material world—you to us are more like, as we understand sleep, you look shut up in prison, and in order for us to get into communication with you, we have to enter into your sphere, as one like yourself asleep. This is just why we make mistakes, as you call them, or get confused and muddled."

This reference to earth life as a "dream-life" is extremely interesting, and supports the evidence which

goes to show that the waking mind is only a fragment of the total self, just as the dream consciousness is in some respects only a portion of the "objective mind," as the waking self is sometimes called. If at death the waking consciousness withdraws to the total self, or even some aspects only of the subliminal mind, when spirits return to communicate with us it may become necessary for them to reproduce a mental state comparable with their old earthly consciousness. The effect would be not unlike that of a person dreaming, the active part of the consciousness being concentrated on an isolated and insignificant portion of experience. To induce such a limitation of consciousness intentionally, must be unpleasant and not unsuitably comparable to entering a state of imprisonment. A careful consideration of reliable automatic script purporting to have been communicated by spirits will reveal a good deal of reference to this intentional limitation of individuality on their part for the express purpose of returning to friends "shut up in prison."

It is conceivable that great mental confusion would assail the entity immediately on attempting this curtailment of consciousness. An alternative state may be compared with that induced by a person endeavouring to court sleep by the constant repetition of a phrase, or of a mental picture as of sheep jumping over an obstacle. The intention is to keep the mind concentrated on one subject. Whoever has tried this will know how difficult it is to stop irrelevant ideas passing through the mind; and in a similar way the spirit communicator may find it hard to keep his specialised fragment of mind on thoughts and memories of value to the establishment of identity, or help of his earthly friend. Professor William James soon after his decease communicated some such idea as this to his friend Professor James Hyslop. He complained of the severity of the difficulties in the way of "actual (spirit) communication." Both he and Hodgson after their passing made it their special aim to direct their thoughts into the particular channel essential

for identity purposes, but they found the task too great.

It was complained that some of the messages received by the medium were produced without volition on the part of the communicators, and were, therefore, not always appropriate to the end in view. Those thoughts they likened to "fugitive phantasms, unreal," which often seemed to be "twaddle". But they were careful to emphasise that not all this "twaddle" was devoid of evidence or other significance. They were "unattached, floating in ethereal waves, caught, retained, expressed, as if by subliminal states not able to distinguish between the attached and unattached." They seemed like "snatches of broken recollections detached and left solitary or wandering."

The reference to these involuntary thoughts being caught by the medium's subliminal mind and expressed immediately, thus unintentionally muddling the information, is in complete harmony with the view of mental mediumship that we have taken, and is, I feel sure, at the bottom of most of the difficulties that we have to face in the practice of mental mediumship. No one is to blame. Nature is the cause, and it is useless complaining to her. What we have to do is to overcome the hindrances as far as we can, and if at last we find that faults still exist, we should be thankful for what has been attained. That the errors resulting from these unfortunate circumstances are as much a source of worry to the spirit people as to ourselves is shown by the trouble they take to overcome them as far as possible. Dr. Hodgson, in one of his communications to Dr. Hyslop, referred to the care Professor James was taking to prevent the disjointed character of his messages through mediums. His words are as follows :

"His one desire is to be slow and let nothing come that is not his own. No fugitive ideas to float in unawares into the communications. . . . We are seeking to eliminate all that, as far as we can at least, but it is almost impossible to inhibit one's self and thought

completely, and let nothing but the pure present expression come."

The way in which they endeavoured to do this appears to have been by memorising what they wanted to say before entering into the limiting influence of the medium's surroundings, in much the same way as when we learn a poem or piece of prose by heart; but all their efforts were more or less unavailing, and in course of time, realising this, they partly suspended their efforts. In all probability many spirit communicators do this owing to the unsatisfactory results achieved, especially with sitters ignorant of what they should expect. It is well known that investigators of a sympathetic nature obtain better results than others, and no doubt one of the reasons is that their greater patience, easier belief, and kindly demeanour are not only encouraging to the medium, but to the invisible operators also. The latter do not mind intensifying their endeavours to cope with the impediments that bar the way to intercourse with us, because they realise that their efforts will be at least appreciated even if they are not fully understood. This fact applies in a very special sense to the developing medium, who must remember that whatever work may be entailed in the unfolding of psychic gifts is mainly undertaken by those on the "other side."

The distinctness with which psychic impressions may be felt is extraordinary; they may even reach an intensity more impressive than ordinary percepts, as they are sometimes accompanied with what can only be described as a sense of "reality." These feelings may be related to a vast variety of subjects ranging from some unimportant event to subjects of the deepest spiritual significance. The following testimony, taken from Professor Starbuck's manuscript collection, is an example of the spiritual kind:

"God is more real to me than any thought or thing or person. I feel His presence positively, and the more so as I live in closer harmony with His law as written in my body and mind. I feel Him in the sunshine or rain;

and awe mingled with refreshing restfulness most nearly describes my feelings. I talk to Him as to a companion in prayer and praise, and our communion is delightful. He answers me again and again, often in words so clearly spoken that the outer ear must have carried the tone, but generally in strong mental impressions. . . . That He is mine and I am His never leaves me ; it is an abiding joy. Without it life would be a blank, a desert, a shoreless, trackless waste."

Professor William James, in his book, " The Varieties of Religious Experience," gives a striking example of the tremendous forcefulness of these impressions, but of a disagreeable character. It befell an intimate friend of his, one of the keenest intellects he knew. The friend tells his own story as follows :

" It was about September, 1884, when I had the first experience. On the previous night I had, after getting into my bed at my rooms in the college, a vivid tactile hallucination of being grasped by the arm, which made me get up and search the room for an intruder ; but the sense of the presence properly so-called came on the next night. After I had got into bed and blown out the candle, I lay awake awhile thinking on the previous night's experience, when suddenly I *felt* something come into the room and stay close to my bed. It remained only a minute or two. I did not recognise it by any ordinary sense, and yet there was a horrible, unpleasant ' sensation ' connected with it. It stirred something more at the roots of my being than any ordinary perception. The feeling had something of the quality of a large tearing, vital pain spreading chiefly over the chest, but within the organism—and yet the feeling was not pain so much as abhorrence. At all events, something was present with me, and I knew its presence far more surely than I had ever known the presence of any fleshly living creature. I was conscious of its departure as of its coming ; an almost instantaneous swift going through the door, and the horrible sensation disappeared."

St. Teresa, the famous Spanish nun, noted for her

wonderful visions, had many impressions which she regarded as of spiritual importance. Her description of them applies excellently to mediumistic impressions, to which doubtless they belong.

"We see nothing either interiorly or exteriorly. . . . But without seeing anything the soul conceives the object and feels whence it is more clearly than if it saw it, save that nothing particular is shown to it. It is like feeling someone near one in a dark place."

There can be little doubt that these experiences arise in the majority of instances from the same cause as telepathic impacts, and the same law is at work. In some cases, as those of an exceedingly spiritual nature quoted by Starbuck, it is conceivable that some other process is at work, the impressions passing to the waking mind from the higher aspects of an exceedingly active subliminal self which is probably functioning on some metethereal plain.

It would be interesting to know whether the faculty of telepathy is merely temporary, or destined only occasionally to be developed between the living and between the living and the dead, or if it has a profounder significance. Does it indicate that humanity is developing new senses of which telepathy is one? There is no reason for supposing that the human race has come to an end of its physical development. The process which has carried it thus far can surely carry it further. We are probably only in a transitory stage, and remarkable changes may lie ahead. If the same course is followed that has been pursued up to now, it seems obvious that new faculties and powers will be acquired or unfolded in course of time. This would certainly be no more remarkable than what has already taken place if science is right in its theories as to how we have developed our present senses and intelligence. If our eight or nine special senses have grown out of one simple homogeneous sense, why should not more? The history of each individual appears to be a testimony to this possibility. All commenced their planetary existence as a simple

cell in which none of the specialised senses was observable, but only the power to respond in a vague instinctive way to stimuli.

Nor must we expect that in the event of new faculties developing they will suddenly appear fully formed. Rather should we look for their beginnings as faintly perceptible, strengthening with the lapse of time and the increase of experience, and this process certainly characterises psychic gifts.

There is no inherent *a priori* improbability or reason why half-formed and imperfect "abnormal" senses should not exist, abnormal not because they are contrary to natural law, although contrary to "natural custom." To suppose that the senses elaborated by the Law of the Survival of the Fittest should correspond with the whole of external nature is, on any rational doctrine of probability, impossible. There must be countless forms of being and real existences which, had the line of evolution gone in a different direction, or had the necessities of our primitive ancestors been of a different kind, would have made themselves known to us through senses the very character of which at present we are unable to imagine.

We may come across beginnings of such senses, mere by-products of the evolutionary machine, never destined to be useful, mere vestiges, born only to die, standing evidences of the versatility of life, which, ever pressing against the margin of physical existence, is prepared to advance along any line that will best serve its instinct for self-expression. Had these faculties been fully developed we should in some respects have been very different creatures from what we now are, able to perceive phenomena now hidden from us.

Such senses might have given us two kinds of experience:

(*a*) One which would be in perfect harmony with our present experience of the material universe;

(*b*) One which harmonises imperfectly or not at all.

For example, had our eyes been adapted to longer instead of shorter vibrations of ether, instead of seeing ordinary light we should see electro-magnetic phenomena discovered by Professor Hertz.

New senses destined to be of permanent use to the race, then, may well be expected to develop, as well as some that may serve only a partial and temporary purpose. We must be careful to discriminate as far as possible between these two. Already there exists a tendency on the part of sceptics to regard mediumistic powers as of the temporary order, a mental aberration from the main-stream of psychological evolution and comparable with psychopathic cases. A deeper and more sympathetic study will, however, point to another and better conclusion, namely, that they lie in the central stream of man's spiritual development and are of the highest permanent value.

The rapidity of the unfoldment of these powers will depend to a large extent on the attitude taken towards them; if it is unsympathetic and contemptuous they will be retarded; but if they are encouraged time will do the rest, and they will strengthen and grow.

Up till now comparatively little encouragement has been given to those psychically gifted, and this partly accounts for the backward state in which we find mediumship. In any case it is only to be expected that at this early date they will be backward and weak, varying in the degree of their utility. But the future is full of promise. Humanity appears to have entered upon a new stage in its development and is pressing with increasing vigour against the limitations of the material world, asking for something affording more scope for its inherent powers than this world can give.

The last few generations afford ample proof of this. The telephone, the telegraph, wireless, and a host of other inventions are so many protests against natural physical restraints. The human voice does not reach far enough, gravitation pulls man too close to the earth

and makes him feel a captive. The microscope and the telescope are equally striking protests against the limitations of sight.

Therefore our war seems to be against time and space and matter. Well might we object to language, written and spoken, as the only means of conveying ideas from one to the other. It hinders as much as it helps. We desire to commune more freely and accurately, and to do this satisfactorily language must be replaced by telepathy. Whether this will ever occur is, of course, a matter of speculation; but there is hope in the fact that life is a mighty impulse, and whenever it tends in any direction it moves towards its goal almost irresistibly. In this way it has evolved man out of simple forms, language out of muteness, sight out of blindness, hearing out of deafness, spiritual love out of selfishness, intellect out of mere desire; and a thousand other miracles has it performed.

How long it may take to bring the telepathic sense to an ideal state we cannot pretend to know. Mental inertia is a great obstacle; the disinclination to change in the realms of ideas and beliefs springs from the instinctive side of Nature, and we know now that in these realms lie humanity's greatest potencies. The unfoldment of any new faculty must be slow; but instinct is aided by intellectual sympathy, and the more we can encourage that among our species the quicker will the telepathic sense grow. A new sense invariably brings new and unsuspected facts to light, environments which have always surrounded us, unknown because of our lack of ability to explore them, are entered, and our knowledge grows and deepens.

Telepathy promises to be particularly useful in this way, for it not only increases our power in this world, but extends it into the next, thus conferring on the race incalculable benefit. Man has always suspected the existence of a spiritual world, and the mere possibility of its existence has greatly influenced his conduct, mainly for the better. The definite knowledge of its existence

may transform and transfigure life here by developing in the race a new sense of values, causing man to conform his conduct to a larger and better view of existence.

CHAPTER VII

The Faculty of Psychometry

THE faculty of psychometry appears to be closely related to impressional mediumship, and as a rule impressional mediums are good psychometrists. There is reason for supposing that the gift is much more prevalent than is generally believed, and as it is a faculty capable of being exercised independently of spiritual aid, experiments may be conducted by anyone. The method is very simple. An article worn or handled by an individual, held in the hand of the psychometrist or pressed against the forehead may call up in his mind thoughts, feelings, and even visions related to that individual.

The range of impressions thus generated may be very comprehensive, touching all aspects of the owner's life, including disposition, temperament, mental and physical capacity, health, present moods, past and present experiences, mediumistic possibilities, descriptions of absent and deceased friends; and, in harmony with most supernormal powers, it may even enable future events to be foreseen and results prognosticated.

Although we are indebted to Modern Spiritualism for keeping the faculty active, it was discovered in the West some years before the advent of that movement by Dr. Rhodes Buchanan, an American writer and lecturer on medicine of some note. In 1842, at Little Rock, Arkansas, U.S.A., he was informed by Bishop Polk, afterwards General Polk, that whenever he touched brass a thrill passed through his system and an unpleasant taste afflicted him.

This remark led Buchanan to try a series of experiments. By placing metals of various kinds in the hands of different people, he discovered that a considerable number were able to name the metals, although they had no normal means of knowing what they were. Later he found that other substances, such as sugar, salt, pepper, acids and so on, made similar impressions and were recognised and named. These experiments were very carefully conducted, and on one occasion out of a class of 130 students at the Eclectic Medical College, Cincinnati, 43 of them signed a declaration that, when various medicines were enveloped in paper so as not to be known, by holding them in their hands from five to twenty minutes effects were produced upon the experimenters similar to those which would have been produced by the action of the same medicines administered in the ordinary way. It was even found that " when an emetic was the subject of the experiment the individual was able to escape vomiting only by suspending the experiment."

Later, Buchanan thought that sensitive persons might be affected by contact with living beings, a conjecture which proved correct. At first he tried contact, and found that " highly sensitive persons, coming into the presence of diseased individuals, recognised the disease, and were able at once to locate it." Two years after making his first discoveries, he found some people so sensitive that an influence communicated by the writer of a letter enabled them to describe the writer's character and habits.

The experiments were continued by William Denton, a lecturer in geology, paleontology, and kindred sciences, and several groups of psychometrical experimenters were established in various parts of America. The earlier experiments did not produce as satisfactory results as the later ones, the power increasing with practice. Careful records of the experiments were kept, and in justification of the excellent work of these pioneers one or two examples of Professor Denton's results may be quoted.

(1) " Fragments of lava from Kilauea on Hawaii,

one of the Sandwich Islands. Mrs. Cridge (psychometrist). Specimen unseen by her. She had no idea what it was, nor that I possessed any such specimen.

"'I see the ocean (she said), and ships sailing on it. This must be an Island, for water is all around.

"'Now I am turned from where I saw the vessels, and am looking on something most terrific. It seems as if an ocean of fire were pouring over a precipice, and boiling as it pours. The sight permeates my whole being, and inspires me with terror. I see it flow into the ocean and the water boils intensely. I seem to be standing on one side of it.'

"The feeling of terror produced by the sight did not pass off for an hour. It seemed to be as great as if she had actually stood upon the spot and beheld the whole scene."

Kilauea is a volcanic crater in Hawaii, and notable for eruptions which occurred in 1790, 1823, 1832, 1840, 1868.

(2) "A small fragment of the enamel of a mastodon's tooth, cut off so that it might not be recognised, being about one-twentieth of an inch in thickness, and three-tenths of an inch in diameter. The tooth had been dug up by miners in search of lead out of a crevice 30 feet beneath the surface, near Hazel Green, Wisconsin.

"Mrs. Denton (psychometrist). She did not see it and had no idea what it was.

"'My impression is that it is part of some enormous animal, probably part of a tooth. I feel like a perfect monster, with heavy legs, unwieldy head, and very large body. I go down to a shallow stream to drink. I can hardly speak my jaws are so heavy. I feel like getting down on all fours.

"'What a noise comes through the wood! I have an impulse to answer it. My ears are very large and leathery, and I can almost fancy they flap my face as I move my head. There are some older ones than I. It seems so out of keeping to be talking with these heavy jaws. They are dark brown, as if they had been completely tanned.

There is one old fellow with large tusks, that look very tough. I see several young ones; in fact, there's a whole herd.

" ' My upper lip moves curiously. I can flap it up and down. It seems strange to me how it is done.

" ' There is a plant growing here above my head; it is nearly as thick as my wrist, very juicy, sweet and tender, something like green corn it tastes but sweeter.' (Is that the taste it would have to a human being?) ' Oh, no; it is sickish and very unpleasant.' "

Although the greatest praise is due to Dr. Buchanan and Professor Denton for their progressiveness and their careful researches, their work is weakened by their ignorance of telepathy, which, during their time, was practically unknown. They appear to have taken no precaution against the possibility of the operator transmitting his impressions in this way to the psychometrist; but after allowance has been made for this defect, there still remains ample evidence of the exercise of the psychometrical faculty.

More recent experiments have produced equally impressive results, especially relating to deceased personalities, notable among them being the case of the seal of St. Dunstan, the founder of Glastonbury Abbey, recorded by Mr. Bligh Bond in " Psychic Science."

Two leading psychometrists, by means of what is thought to be a metal seal made and used by the famous ecclesiastic, were able practically to reconstruct the main circumstances of his life, although it is nearly a thousand years since he died; neither medium knew the nature of the object he was psychometrising and could have related it normally to St. Dunstan. I took part in the second experiment and was astounded at the extraordinary accuracy of the reading. These experiments indicate that a powerful personality may so affect inanimate objects that although they may, like this seal, be buried in the earth for an indefinite period, the impressions are retained and may be registered on a suitably sensitive mind.

Then there are the interesting series of repeat tests in psychometry, known as the "Charleburg Record," and recorded in the *Proceedings* of the American Society for Psychical Research, 1923. In these the greatest care was taken to secure immunity of the tests from leakage of normal information and from suggestion. The experimenters decided to limit their experiments to papers on which there was some writing, if only a signature. This they did for two reasons: first, a piece of paper in an opaque envelope, uniform in size, colour and kind with those used in all other tests, furnished no clue to the psychometrist; and, second, a written paper offered more opportunity for a vigorous checking of the results than perhaps any other object, which in the majority of cases had passed through a number of hands and which experience taught was often impossible to investigate exhaustively. The psychometrist, Miss Dale, preferred this method partly because the appearance and shape of an object is rich in suggestion to her, and such suggestions interfere with her power to discriminate between psychic impressions and the workings of her imagination. Furthermore she mistrusts all impressions received from articles if she knows the person to whom it belongs, because on such occasions she often becomes confused and stops the test abruptly.

Miss Dale's method appears to have been to take the article between her finger-tips, hold her attention alert, and note the psychic impressions she received. In this way she would receive impressions of sight, sound, odours, tastes, and other bodily sensations, while apparently in a perfectly normal state of consciousness, and these, she discovered, were curiously relevant to persons who had been in some way connected with the article she held. After a test, new impressions would come in continuation of those she had received during contact—sometimes for a period of several days.

The methods used in the tests constituting the Charleburg experiments were as follows: the letter to be tested was placed by Miss Nellie M. Smith in a plain, perfectly

opaque envelope and taken to Miss Dale, wherever she happened to be. The envelope was put into her hands, as she held them at her back. At no time, during any of the tests, did she hold the envelope where she could see it. Absolute quiet was essential. She usually began describing her impressions immediately, speaking slowly, so that every word could be recorded. As the test proceeded Miss Dale rubbed the envelope between her finger-tips at her back, and sometimes when impressions were slow in developing she seemed able to accelerate them by holding the envelope against the back of her spine or the top of her head or forehead above the eyes. Later on contact with the forehead and finger-tips alone have been necessary to secure results. In one test, at least, the opening impressions, relevant to the letter, came without her touching the article at all. Many repeat tests were tried, and sometimes months were allowed to pass before the same letter was used again, in order that other psychic impressions and lapse of time might diminish or destroy continuity.

It is impossible here to give many details of these remarkable experiments. The interested student should read Miss Smith's excellent record. Suffice it to say that Mr. G. W. Charleburg, the writer of the letters psychometrised, was unknown to the psychic, and yet she succeeded in reproducing in an extraordinarily correct way incidents that had befallen him during the time he had been a prisoner in Siberia, symbolical references to important emotional states related to him, references to a sanatorium in Leysin, Switzerland, in which Mr. Charleburg's little boy lay ill, reference to his daughter, corresponding with photographs actually in existence but unknown to the psychometrist, a description of the grave of Mr. Charleburg's father, all too exact to be the result of mere coincidence.

An interesting feature about Miss Dale's psychometrical readings showed later in connection with the Charleburg Record, indicating her ability to receive impressions from the dead. In the following two instances the article

was not touched by the psychic at the moment of description, and is doubtless related to the faculty of clairvoyance. A letter written by Mr. Charleburg's little son had been put in a blank envelope by Miss Smith and laid on the table preparatory to handing it to Miss Dale when she came in the room. Miss Dale opened the door and entered from an adjoining room and glancing at the table said, " Leave the letter where it is. Someone has come in. Don't you see her ? " She then proceeded, as subsequent investigation indicated, to describe the child's paternal grandmother who had died the year before, although she did not connect the letter with the Charleburg family.

" Is there anyone connected with this letter who has hair parted in the middle and waved on both sides ? "

" I don't know," replied Miss Smith.

" It is a water wave. . . . Her dress is of soft black material. It is buttoned down the front—the buttons being about one inch apart. It has a standing collar with ruchin. The skirt is full and long. I get an impression of a comb she wore with an irregular edge. I can't see the back of her head, but from the front, I see the top of the comb. Her hair is chestnut with occasional grey hair. Her feet are off the ground. Do you know her ? She keeps going around your chair."

" I think I know whom you mean," said Miss Smith, although she had never heard Mr. Charleburg's mother described.

These facts were presented to Mr. Charleburg, who replied : " The psychometric reading of Walter's letter, dated December 19, 1921, is fully correct and astonishes us all in such a way that I can hardly describe it to you. Everything is just correct—comb, way of dressing collar with ruchin, colour of hair, spectacles (reference to these had also been made by the psychic). My dear mother had her hair parted in the centre and waved down both sides in her later life. Since my father's death (March 22, 1918), my dear mother wore chiefly black dresses, buttoned down the front, buttons about one inch apart

. . . the shape of the comb my dear mother used to wear was irregular on the edge and could always be seen from the front. Chestnut-coloured hair, with occasional grey, is quite correct."

In a letter to Dr. Walter F. Prince, of the American Society for Psychical Research, Mr. Charleburg says :

" I beg to inform you that I have examined the psychometric readings of Miss Joan Dale on my letters and on the one written by my little boy, and was amazed at their accuracy. . . . Summing up I must say that if one had such striking proofs as I had one must be fully convinced of the great scientific value of the psychometrist's readings."

Since the researches of Buchanan a good deal has become known about the effect metals have on some people, especially when in the hypnotic or hysterical state. Hypnotism and hysteria may actually be induced by the proximity of certain metals. The metal diviner, as well as the water diviner, has, indeed, become on occasion of commercial value ; no better testimony can be given of the reality of the gift than this.

Psychometry, although a recent discovery in the West, has long been known in other parts of the world, especially among primitive races. So important is the part it plays in tribal life that comparative religionists and ethnologists have been compelled to give the practice a special name, calling it " sympathetic magic." The practice among primitive people is based on the belief that any object which has once been in contact with a person is, by an occult link, always in contact with him, no matter how far apart in time and space they may be.

This belief is known largely to underlie the mysterious practices of the witch-doctor or medicine-man, who is supposed to be pre-eminently qualified to send across the invisible link spells, good or bad. We are not seriously concerned with the truth of these claims, but the recognition of psychometry on so large a scale by these people is an interesting fact.

In many cases tribal customs are established on psychometry, as when primitive people at war carefully destroy, when breaking camp, everything they are compelled to leave behind. Hair, garments, food, broken implements, even the parings of finger-nails are on these occasions carefully burned, so that nothing may fall into the hands of the enemy to act as channels through which insidious spells may be cast on the late owners.

Mild forms of cannibalism are also related to it. The notion that cannibals always eat human flesh merely as a meal is not correct; few races indulge in this form of the practice. The purpose is usually a desire on the part of the eater to imbibe something of the characteristics of the dead person. This is why the bodies of the courageous, clever, and skilful are mainly eaten. A portion of the dead man's skull or some other osseous part may be carried about by the cannibal, who occasionally scrapes some of it into water and drinks it. In this way he hopes to derive some of the special qualities that he admired in his victim. Maori chiefs, who carried cannibalistic practices down to fifty years ago, used to eat the brains of their honoured enemy in accordance with this belief. Reprehensible as such practices are, they are nevertheless acknowledgments of psychometric principles.

Universal acceptance of a belief is not evidence of its truth. Some beliefs, however, seem to be based on a kind of instinct, and instinct is in the very centre of life. Belief in psychometry may deservedly be called instinctive, existing almost unnoticed among civilised races and noticed among uncivilised. In Europe, for example, it has never ceased to hold sway, sometimes in a semi-legal way. During the "witchcraft craze" it was acknowledged by lawyer and commoner. Witches and wizards were often believed to require some object belonging to the victim over which they desired to cast their spell. Love potions were frequently concocted of a mixture in which something that had been in contact with the person to be influenced was carefully included.

In some instances, when a supposed witch or wizard was proceeded against, the judge would not allow the case to go on unless evidence was forthcoming to the effect that the accused had touched the body of the victim, or had possession of some object which had once been possessed by the unfortunate person, thus supplying the link over which the evil spell might have been cast.

Doubtless the popular habit of collecting objects that once belonged to famous people contains something of the psychometric idea, more value being attached to commonplace objects obtained from great personalities than from far more valuable ones originally possessed by unimportant folk. Even modern sportsmen, who usually deride superstition, are not exempt from a belief in psychometry; why otherwise do they almost invariably prefer to use the implements that have been used successfully by other competitors? It cannot always be because they regard these objects as in themselves better than similar ones, but because of the notion that the successful competitor has imparted some of his skill and strength to them.

Buchanan and Denton attached the greatest importance to psychometry, believing that it was "a wonderful power by which all history might be opened to mankind." This optimistic view has received little support from subsequent experiments, owing to the variable nature of the faculty. The conclusion is, however, an excellent indication of the remarkable results they sometimes obtained, and modern experience occasionally appears to justify it. During a recent visit to Stockholm I witnessed some examples which would seem to support Buchanan's and Denton's expectations. The medium was a foreigner unable to speak or understand the Swedish language, while all the people who received tests were Swedes. In one instance the article was carefully wrapped up in cloth so that the psychometrist was unable to see it. By merely touching the object he stated that it was a piece of stone or pottery "picked up out of the dust of the earth and belonged to an ancient civilisation."

This was literally true, as it was a piece of material which the owner had picked up from the ground as he left Pompeii a few months before; and he was not sure whether it was stone or pottery.

The second object was a gold wrist-watch attached to a gold wristlet. Immediately on touching it the psychometrist declared that he was conscious of a spirit named "Joseph," who had been killed in a railway accident. The owner of the watch, a high official in the Swedish State Railways (a fact unknown to the medium), publicly stated that he considered the reference to railways as extremely interesting, but that the name Joseph conveyed nothing evidential to him. "I can remember the names of everybody killed on the Swedish Railways during the last twenty years, and I am sure there was nobody of that name, a very rare one in Sweden," he said.

I was present the following morning when this gentleman telephoned my hostess—Countess Breitholtz—stating he had discovered that the wristlet had belonged to a man named Joseph who had been killed in a railway accident. Furthermore, he had ascertained that the widow of the gentleman resided in Sweden, and had informed her of the interesting psychometrical incident.

The first attempt to account for the psychometrical faculty was made by Professor Buchanan, who originally regarded it as a physiological function due to the operation of certain nerve fibrils capable of conveying extremely delicate impressions to the brain. Later, on becoming acquainted with Spiritualistic phenomena, he discarded this hypothesis in favour of a more "spiritual" one. He then appears to have regarded it as the partial exercise of a faculty which comes into normal use after death. There is, I believe, good reason for believing this theory to be correct.

Every mental state, as far as we know, has a physiological aspect, but in some instances the physiological condition may be a mere accident and not essential to the experience. This is recognised in general psychology. There is a line beyond which physiological considerations

cannot proceed, and we find ourselves able to deal only with psychological states. Two things seem certain, namely, that in some way the mental states of a person impress inanimate objects, and that these states can be more or less accurately reproduced in the mind of a sensitive brought into the vicinity of, or contact with, these objects.

Early experimenters seem to have been unaware that actual contact with the articles is not necessary for at least some psychometrists. Had Buchanan known this he would in all probability not have propounded his "nerve theory." All his subjects seem to have handled the objects or to have been in some way in contact with them. Vision, hearing, and smell were, in most of the experiments, not involved, but always the sense of touch. Obviously where no contact exists and none of the normal senses are in operation no physiological basis can be found.

How inanimate objects can retain impressions from human beings is a mystery. Singularly few efforts have been made to account for it, the most popular being the vibration theory. According to this the thoughts, feelings and other experiences of the individual set the substance of the object vibrating in unison with them. These vibrations are retained for an indefinite period, and if they set up corresponding vibrations in the brain of the psychometrist, he feels, thinks, etc., as the original person did. Exactly what part of the object is affected is not clear, but it is usually supposed to be the "aura," a kind of refined matter interpenetrating the object like ether and surrounding it as the mysterious corona surrounds the sun.

This theory does not deserve to be accepted as readily and enthusiastically as it has been. It rests mainly on assumption and is supported by analogy. We have, however, no evidence that such vibrations exist; but at present the subject is *sub judice*. It is difficult to conceive lived experience in terms of vibration of refined matter.

We have already pointed out the difficulty of accounting

for mental states such as hate, fear, love, anxiety, and justice, indeed, any kind of conception, as mere disturbance of matter. The explanation of psychometrical impressions may, in common with all other living experience, be found in terms of life. We may yet find that behind our conscious mental activities there is a "hinterland" of mind which links one individual with another, and in which, as it were, inanimate objects can become nodes with which conscious links may be formed; but it is difficult to imagine this unless inanimate things have some direct connection with life—that they have life. How otherwise shall we account for the fact that psychometrists, by mere contact with articles that have been worn by an absent or deceased individual, can reproduce with extraordinary vividness sentiments as noble as love? So acute can these reproductions be, that the psychic may actually personate the original owner, and feel as if he were that person. Such experiences are of the very essence of life; there is nothing inanimate about them.

The discovery of psychometry may be ranked as second in importance to telepathy as a means of communication between the living and between the living and the dead. It seems to be closely connected with telepathy and may be regarded as continuous with that gift. It shows an indirect way in which thoughts and feelings influence the race. Its moral significance cannot, perhaps, be over-rated. The popular opinion as to the extent of humanity's physical environment is very inadequate; psychometry shows that we function in a much wider one than is apparent. The belief that actions alone affect mankind is wrong; thoughts, feelings and motives, even when unexpressed in action, really perform work outside as well as within the ego. It is literally true that the stones cry out against us when we do evil, and praise us when we do good; this is the revelation psychometry makes.

Here may be the solution to the curious influences one feels when visiting some historic place where intense

human drama has been enacted. Most people appear to feel something of the poignancy of those past events. The feeling is usually attributed to suggestion, but it may well spring from a psychometrical source. Cathedrals nearly always produce a sense of reverence, even in the hardened sceptic who prides himself on having freed his mind from all superstition. There is scientific reason for believing that this feeling of solemnity arises from the influence on the edifice of the earnest thoughts and aspirations poured out by the worshippers there.

Is psychometry part of the new sense which it has been suggested we may already be developing ? It seems to be so closely allied with telepathy that the development of one may include the development of the other. Occultists have declared that the physical organ of this new sense is forming, and experience teaches us that we should treat the opinion of occultists with respect. Their opinions have long been treated by conventional minds in a contemptuous manner, but time has favoured the occultists. They it was who proclaimed the reality and value of mesmerism, hypnotism and suggestion, in the face of ridicule and denial. It was they who maintained the possibility of proving survival ; it was they who spoke of clairvoyance and materialisation, and, hundreds of years ago, spoke of the reality of telepathy to the amusement of the orthodox critic. The vindication of some of their most extravagant claims will justify our paying respectful regard to some of their other assertions.

Occultists claim the pineal gland to be the organ of the new sense. This organ, situated in the median line of the cerebrum, is so named because of its pinus or fir-coned shape. It consists of a number of follicles, lined by epithelium, and connected by ingrowths of connective tissue. About four lines in length, and from two to three in width at its base, it is larger in the child than in the adult, and in the female than in the male. This is an interesting feature, as we have reason for believing children to be more sensitive than adults to psychic stimuli, while females are also well known to be more

sensitive than males. They are seldom as logical as men and more often arrive at their conclusions by impulse or intuition, and they are perhaps more correct on certain types of critical questions.

Their sensitiveness to spiritual impressions is shown in their greater religious feeling compared with that of men. They are not so much concerned with the form of belief as with the necessity of worship. I think I am correct when I say that no woman has ever written a notable treatise on theology; they seem too wise to attempt to explain cosmical facts in planetary terms. But men have attempted hundreds of times logically to explain these mysteries, and it is doubtful whether their efforts have conferred much blessing on mankind. Observation also shows that females are singularly successful in their intuitions regarding even mundane affairs. A mere guess on their part is often more correct than the most careful logical calculation by men. This power is so common among the fair sex that it seems to spring from a natural faculty, and is, according to occultists, due to the larger development of the pineal gland. It is also believed to be responsible for the greater percentage of female mediums than male; but this has yet to be proven, as it is possible that other factors may account for that, especially economic factors. Women on the whole have more time to devote to such studies as mediumship than have men, while the domestic environment is much more suitable for the purpose than the office, factory, mill, or workshop.

We must not, however, overlook the fact that women are more receptive and passive as a sex, and this may mean that the mere time factor does not make men into mediums. Women have rarely the keen mastery of their minds which makes man positive, *i.e.*, non-receptive to influences. The question of mediumship in relation to sex is still an open one, and not so easy to settle as many people appear to think. Long observation and personal experience have convinced me that there is a kind of "polarity" in mediumship, men perhaps supplying

the "positive" and women the "negative" factors. The consequence is that on the whole female mediums obtain better results with male sitters, and *vice-versa*.

That the pineal gland is larger in children than in adults may be accounted for on the grounds of atrophy through disuse, caused by the training of children out of their childish ways to the more logical points of view demanded by daily life.

In contradistinction to the occultist theory is that of modern science. Whereas the former regards the pineal gland as a rudimentary organ destined to evolve to full growth, the physiologist believes it to be vestigial, having served its purpose and now dying out. The subject is rendered more complex by the gland being ductless, and it is therefore difficult to determine what its functions are.

Morphologically, it is regarded as the homologue of the structure known as the pineal eye of lizards. This has given rise in some quarters to the opinion that at one time it was the part of the brain which received optical impressions when man had one eye. In ancient times this belief seems to have been fairly common, and is based probably on legend. The idea, however, is not without a show of evidence in its favour, for on rare occasions human fœtuses have been discovered with only one eye, situated in the centre of the forehead. It is possible that these are cases of atavism, and therefore represent the organ of vision at an early period of evolution before two eyes developed. The best living example of it among lower animals is the tuatara, one of the oldest and lowest types of reptiles. They are found on the islands near New Zealand. I have seen several of these creatures in captivity and examined the skull of one after dissection. The pineal eye is situated in the centre of the forehead, slightly above the level of the normal eyes, and, having fallen into desuetude, is covered by a skin. When this is lifted the pineal eye is seen to be perfect in all parts, although reduced in size. It seems as if at one time the tuatara had only one eye and saw objects much as we

see a photograph. As its present two useful eyes developed, the better vision they afforded caused the third eye to fall into disuse. The pineal eye of this reptile, however, is not in any obvious way connected with the pineal gland, and therefore does not directly support the theory that the pineal gland was once the zone of vision.

I have ventured on the foregoing details, as it is advisable for the student of mediumship to know something of the different points of view held concerning the nature and function of this gland. Too much importance should not be attached to the theory that any part of the brain is rigidly restricted to the performance of any particular function, especially supernormal functions like psychometry and telepathy. If there is a definite physiological correlative it may be found to be of a general and not of a specific character, thus conforming with the modern trend of opinion regarding cortical localisation. The modern view favours the idea that the brain as a whole is more adaptable than was formerly believed, and that the whole of it rather than specific parts only may be involved in the registering of various kinds of perceptual and conceptual experience.

Experiment has shown that the removal of parts of the cerebral lobes of animals and human beings has either not produced any profound effect, or that habits have been lost only to be re-learned along with new ones ; while an apparently healthy brain has been accompanied by marked loss of sensation and other mental defects.

In a subsequent chapter we shall consider how to develop mediumship ; but as psychometry is with most people a faculty capable of being exercised without spiritual aid, a few suggestions as to its development will not be out of place here.

Practice is absolutely essential to success. No one can hope to become an efficient psychometrist who does not devote considerable time to the task ; but the task is not a difficult one. When in a reposed state of mind, take any article that has been much worn or carried about by a

person, hold it in either hand, close the eyes so as to exclude counteracting sensations as much as possible, and then notice the impressions that enter the mind. Sometimes better results are got by placing the object against the forehead just above the nose. If the person to whom the object belongs is present, state as plainly as possible what you feel, and judge the value of your remarks from the answers the owner gives.

Do not at first be over-anxious for accuracy, as this may act as a retarding influence; more psychic gifts are hindered through this excellent fault than perhaps through any other. The desire to distinguish between imagination and true psychometrical impressions is always strong with beginners, but no one is ever able to do this successfully, owing to the impressions being very similar to imagination; the psychometrist must nearly always depend for personal confirmation on the answers given by the individual being "read" for.

Watches, keys, pencils, pens, letters, and similar commonplace objects are always handy for experimental purposes, although not always of equal value to the psychometrist. For some quite unaccountable reason certain objects produce more satisfactory results with some psychometrists than with others; certain kinds of articles may even become objectionable; but this feeling doubtless arises from suggestion due to the realisation that with these objects results for the particular psychometrist are usually negative.

It is interesting to observe the curious forms the gift often takes. The most highly endowed psychometrists seem able to register every kind of impression, but the less capable find the gift limited more or less to certain classes of impressions. Some are specially endowed to read the character of the owner; some to deal with conditions of health; others with past or future events, and so on. With some the impressions flow into the mind rapidly with extraordinary ease and continuity of content; with others they come slowly as isolated fragments. Yet the latter may be more interesting and

accurate than the former. I have noticed something of the same peculiarity with telepathic percipients. The most highly qualified seemed able to receive any kind of impression with equal correctness, while others seemed capable of receiving only certain types. Thus, one was specially good with numbers, another with names, a third with flowers, and a fourth with forms.

It may be possible to specialise in psychometrical impressions, but it is not wise to attempt to direct the gift in the early days of development; a better plan is to watch its trend and nurture its most decided tendencies, although it is often fickle, changing of its own accord from one type of impression to another.

Owing to its direct relationship with matter, psychometry always inclines to induce impressions of the mundane order; but it can overstep the border into the spiritual and become a link between the two worlds. Some famous Spiritualist mediums are indebted to psychometry for many of their convincing tests. In these cases, however, there is evidence of the co-operation of spirit-helpers and the gift is really mediumistic; but many psychometrists are not Spiritualists and never seem conscious of spirit-presences.

A number of helping and inhibiting factors will be noticed by the careful psychometrist. With some the question of diet is important; with others better results are obtained after a meal has been thoroughly digested than before; some like music before practising, others seem unaffected by the most prosaic conditions. Many psychometrists get their best results when alone and able to write out their impressions; others need the presence of the individual as well as his article.

A curious fact which I have often observed and experienced is, that many psychometrists obtain much better results when the person for whom they are psychometrising is unknown to them, although present. To ensure this in a gathering of several people the articles will be collected on a tray during the psychometrist's absence from the room; and when he enters to read them

he merely shows each article as he deals with it, requesting the owner to note what is said, but not to acknowledge the article until after the reading is complete.

The question as to how often the gift should be exercised is a personal one, for like all supernormal faculties it fluctuates considerably, but on the whole does not harmfully affect the physical health of the sensitive.

In a few instances the impressions develop into visions and voices; this, however, occurs very rarely.

CHAPTER VIII

Subjective Clairvoyance and Crystal Gazing

WITH many people the term clairvoyance is almost synonymous with that of Spiritualism, and to be a medium is necessarily to be clairvoyant. In consequence the term has been loosely used to cover a great variety of supernormal phenomena which properly fall under other heads. Among these are :

(*a*) Impressions supernormally derived from living people—or telepathy ;

(*b*) Impressions supernormally derived from discarnate entities—or psychic impressions ;

(*c*) Illusions—a class frequently met among developing mediums, who often see in every shadow a " spirit face " or " form " ;

(*d*) Hallucinations of a purely subjective character, having no existence outside the consciousness of the percipient and in no sense veridical or " truth telling."

It is not always possible to distinguish these classes from real clairvoyance, but at times their true nature is obvious.

Unfortunately the layman is not the only one who uses the term " clairvoyance " loosely. The whole terminology relating to psychic faculties requires careful reconstruction. As an example, Sir William Barrett defined clairvoyance as " subconcious perceptive power," and attributed the results of water diviners to it, notwithstanding that it is doubtful whether dowsers ever " see "

the subterraneous water they discover. Where they are conscious of any sensation apart from the moving of the twig or watch-sprin gthey carry, they usually refer to it as a vague feeling or "sensing." Later on Barrett was persuaded to substitute the word "telæsthesia" as an explanatory hypothesis for dowsing.

F. W. H. Myers found the term clairvoyance scarcely comprehensive enough to include all that was attributed to it, and therefore substituted the term "telæsthesia," or "perception or sensation at a distance." This term is also inadequate, and is more applicable to telepathic transference, unless "distance" is applied to the spiritual world as well as to this world; but Myers definitely included communications between the living and the dead in his definition. This great psychical researcher is therefore partly responsible for the general confusion that prevails, as he points out that telæsthetic perception is not necessarily optical, but extends to *all* senses, and includes impressions hardly referable to any special sense.

For our purpose, however, the term clairvoyance will apply only to visual percepts, supernormally derived from an extraneous source, whether subjectively formed by the seer or actually objective to him. Other forms of psychic impressions we have already included under the headings of Psychic Impressions and Psychometry.

Our definition includes:

(*a*) Visions of distant scenes exactly as they occur, and therefore veridical in character. These are often called "distance" or "travelling" clairvoyance. They are related only to events happening in this world;

(*b*) Visions of distant happenings of an earthly character symbolised by the percipient;

(*c*) Dreams that include both of the above-mentioned characteristics;

(*d*) Visions of discarnate entities actually seen by the percipient;

(*e*) Visions of discarnate entities symbolised by the seer; and

(*f*) Dreams including both of the above-mentioned characteristics.

Myers' reference to "impressions hardly referable to any special sense" is important, as it is practically impossible to define or classify all supernormal experiences. The qualified sensitive often has vague, complex feelings and sensations which cannot be adequately expressed, as they do not fall within normal experience; nevertheless, they often have an important meaning. The facts of the metethereal world appear to be far more intricate than the facts of the material world, and the ways in which spirits perceive and communicate are doubtless more subtle and varied than any perception and communication that we know. This affects mediumship, and mediums when using their gifts must be regarded as exercising spiritual powers considerably modified by the physical organism and habit.

When thinking of ourselves spiritually we should regard ourselves not as the possessors of certain sense organs, but as centres of intellect, will, and energy, and possessing in that state faculties, senses and capacities at present largely unknown to us. There is nothing irrational in this belief. If some forms of life possess one sense, some higher forms two or three, and man eight or nine, why may not the liberated spirit possess twenty or a hundred? If this inference should prove true, those additional senses must be in us as potentialities, and in the medium some of them are conceivably partly active.

We have already seen reason for supposing that our normal senses do not constitute the whole of our perceptive powers. Heteræsthesia is a form of sensibility decidedly different from any of those resulting from the action of our known senses, *e.g.*, the perception of a magnetic field, specific sensibility to running water, crystals, metals, etc.

Perhaps the best starting point for a consideration of clairvoyant vision is the great variety of difference to be found in the use of the normal eye among men and animals, showing clearly that what is visible to one is

often invisible to another. The savage is noted for his extraordinary sight, which enables him to discern objects where, to the civilised man, there is nothing visible. One traveller comments on the fact that one of his black "boys" was able to describe some cows grazing on a hillside 15 miles away, although the white man could merely discern moving objects with the aid of binoculars. It is the custom of the Australian police to employ native trackers for the purpose of finding escaped criminals and people lost in the bush, on account of the keen sight of the aborigines. So acute is their vision that they can see where a party of people has passed, distinguish the foot-prints of males from females, and children from adults, while the white man can observe none of these things. They can even tell the time the party passed that way. The least disturbance of a blade of grass is noticed by the natives in what appears to the white man to be Nature undisturbed.

This keenness of vision seems sometimes to merge into psychic faculty. I was assured by one of the officials of the South Australian Police, who had had much experience of native trackers, that occasionally when they have lost the trail of the individual sought, they will retire a distance from the escort and squat against a tree, bury their head in their arms, and remain perfectly quiet and still for an indefinite time; then suddenly, starting to their feet, dart off on the trail again, invariably finding the person.

Many insects and animals have the power of seeing clearly in what to man is darkness; ants are excellent examples. In the black depths of their honeycombed nests they live a perfectly orderly existence. In tropical forests numerous examples are to be found, and when night falls on the dense foliage, in what to man appears unillumined depths, there come to life myriads of creatures who live in a way that leaves no doubt that they can clearly see.

It is possible greatly to increase the power of human vision by hypnotism. This well-known hyperacuity

unintentionally induced is a possible explanation of some of the supposed cases of clairvoyance recorded by the earlier mesmerists and hypnotists, who took great interest in "distance clairvoyance." In more recent times similar cases have been found to be due to the extraordinary improvement—above normal possibility—in the vision of the hypnotised subject. MM. Bergson and Robinet observed that a hypnotised boy could generally read the number of a page when the observer stood with his back against the light and opened a book at random and held it nearly vertical facing himself, but below his line of vision, looking sometimes at the page and sometimes at the boy. Asked where he saw the number, the lad pointed at the back of the book, just opposite the true position of the number. Experiment showed that the boy was really reading the number reflected on the corner of the eyes of the operator, notwithstanding that these images could not have been above 0.1mm. in height.

Binet and Féré as well as others have demonstrated how greatly the hypnotic state sometimes increases acuity of vision. Even blindfolding is not always sufficient guard against this acuteness, for Professor Hodgson found that he could sometimes manage to see over the bandages and through chinks between his skin and the paper gummed over his eyes.

But hyperacuity will cover only a small percentage of the cases of supernormal vision, and will not, for instance, enable a subject to see to the Arctic regions, or from Northumberland to London, as was done by different psychics.

Clairvoyance is by no means a simple single faculty, but may be classified in the following six varieties :

(*a*) Distant or travelling clairvoyance, sometimes called "psychical invasions."
(*b*) Subjective clairvoyance.
(*c*) Objective clairvoyance.
(*d*) Spiritual clairvoyance.
(*e*) Medical clairvoyance.
(*f*) Crystal or speculum gazing.

Distant clairvoyance has no direct relation to a spiritual world. We are greatly indebted to the older mesmerists and hypnotists for the careful records they kept of cases they observed, while excellent examples of the vision occurring spontaneously among hysterical people are on record.

Judge A. H. Daley's account of Molly Fancher reading the contents of sealed envelopes and describing events taking place a great distance off, beyond all normal perception, dates from the first half of the nineteenth century, while more recently Dr. Charles Richet obtained similar results.

As an example of mesmeric phenomena part of Dr. Ashburner's account ("Zoist," vol. vi., pp. 96–110) of the reading of printed mottos in closed nutshells by two subjects may be quoted.

Major Buckley, a well-known mesmerist at the time, brought to Dr. Ashburner's house in London on February 12, 1848, two young women, A. B., and E. L., whom he had brought from Cheltenham that day. They had often been mesmerised by him, and Dr. Ashburner wished to investigate their alleged clairvoyant powers. On the first evening only the two subjects, Major Buckley, and Dr. Ashburner were present. The latter describes what took place as follows :

"We assembled in my little library. I had provided myself with a dozen walnut-shells, bought at Grange's in Piccadilly, containing carraway comfits and, as I thought, a motto in each, and two ounces of hazel-nut shells containing comfits and printed mottos. These were in two packets of an ounce each, and had been purchased by me about two hours before at Lawrence's in Oxford Street, at the corner of Marylebone Lane. One of the two young women was seated on either side of the fireplace ; Major Buckley placed himself at the apex of the triangle of which they formed the basal angles. He made a few slow passes from his forehead to the pit of his stomach on his own person. The girls said, after he had made eight or nine of these passes, that they were sufficient.

They saw a blue light upon him, and A. B., having taken up one of the nut-shells provided by me, placed it upon the mantelshelf above her head. E.L. then did the same thing with one of the nut-shells allotted to her. I was fully aware of the objections of the sceptics, that a possibility existed of changing these shells by sleight of hand. I watched the proceedings anxiously and accurately, to avoid the possibility of being deceived. The movements of these young women were slow and deliberate, not like the hocus-pocus quick jerk of the conjurer. A. B. first announced her readiness to read the motto in her nut-shell. She said that the words were :

'The little sweetmeat here revealed,
Lays, as good deeds should lay, concealed.'

"I wrote down to her dictation, then I cracked the shell, emptied out the comfits, and found among them a little strip of paper, several times folded, on which were printed the very words she had spoken. Remember, reader, she was not asleep ; both the girls were wide awake, and joined in the conversation with Major Buckley and myself in the intervals of the phenomena they were exhibiting.

"Then E. L. read the motto in her hazel-nut shell. It ran thus :

'An honest man may take a knave's advice,
But idiots only will be cheated twice.'

"After I had written this down, and before I opened the shell by the aid of the nut-crackers, she said, 'At the top, above the first line, is part of another motto ; it runs thus :

'Who smiles to see me in despair.'

"'The word despair is cut close.' When the nut-shell was opened and the motto unfolded the description given by E. L. was found to be quite correct.

"A. B. then took another shell, and in a very short time read these words, which I wrote down :

'She's little in size
Has bright speaking eyes,
And if you prove true,
Will be happy with you.'

"The shell was broken open, and the words printed on the slip of folded paper found among the sweetmeats within were word for word with those written down by me.

"E. L. took her turn at reading. The words she read out were :

'In every beholder a rival I view,
I ne'er can be equalled with loving of you.'

"Having written down these words, the shell was opened, and it was found that E. L. had read the motto quite correctly."

Twenty other successful trials were made, in some of which the nut-shells were held in the hands of the experimenters. Other cases, witnessed by the Earl of Stanhope, of the reading of mottoes in nut-shells by Major Buckley's subjects, are reported in the "Zoist," vol. viii., pp. 265–67.

I have personally had convincing experiences of distant clairvoyance through my own psychic powers as well as through those of other mediums. One afternoon while seated quietly with a relative I suddenly saw, as if through a long narrow tube, a friend seated at a table. She rose slowly from her seat, with her hands pressed against the centre of her body, looking very bilious, and leaned painfully across a table as if in an effort to check her unpleasant sensations. We were expecting this lady to visit us that evening, and I realised that she decided not to do so unless she felt better. In a few minutes, although no longer seeing the lady, I knew the attack had passed away and that she now intended to carry out her engagement. I mentioned my experience to my companion and we carefully noted the time, and when our friend arrived it was established that I had actually witnessed an event occurring over four miles away and read the thoughts that passed through the

lady's mind. The vision was perfectly clear, although the lady seemed very small, as if a long way off. The existence of this "tube" method of clairvoyance is known to occultists, and has, I believe, been called the "astral tube."

Distance clairvoyance constitutes one of the best known forms of "second sight." Dr. Samuel Johnson investigated cases of second sight during his famous trip through Scotland and the Western Islands in the eighteenth century, and found that the most common form was that which enabled an individual in one place to see what is occurring to another person too far away to be seen by the normal vision, the seer usually appearing to be in the place where the scene is occurring. But second sight, even among the Highlanders of Scotland, includes all forms of mental mediumship and is generally as ill-defined as the term clairvoyance. Retrocognition and precognition are connected with it, as also is the faculty of seeing disembodied spirits. I was once introduced to a Scotchman, well known for his gift of second sight, who informed me that he frequently saw the spirits of the dead. They appeared to him spontaneously as a rule and in most unlikely places, but he could induce the faculty by sitting in complete darkness for about two hours; the spirits would then appear so clearly that he found it difficult to distinguish them from living persons. Like many other people thus naturally endowed, this man pretended to regard his faculty as a misfortune, mainly, I think, because it caused him to appear unlike his neighbours and gave him a reputation which, as a very conventional man, he did not desire. He was not in any ordinary sense a Spiritualist, but a Presbyterian. I received ample testimony to his remarkable powers from the company assembled. Some of his tests were so evidential that they would rank among the finest in mediumship.

Subjective clairvoyance may be defined as the externalisation of veridical percepts. Although it is generally assumed that such percepts originate from telepathic impacts transferred by some discarnate or incarnate

mind, it is too early to dogmatise on the matter. We cannot always be sure whether the consciousness of the percipient goes out to find the facts or whether the facts come to him. In most instances it seems as if the impacts are directly transmitted from the mind of the agent, and in the case of a clairvoyant of the Spiritualistic order the agent is a disembodied spirit. Subjective clairvoyance is much more common than objective clairvoyance, and is, as has already been intimated, often only a pronounced form of impressional mediumship, arising from the activity of the mental visualising centre, as it were, of the medium.

It is not always possible to distinguish between objective clairvoyance and subjective, as subjective images are frequently so clear and realistic as to be indistinguishable from actual forms existing outside the seer's mind. Sometimes, although the forms seem solid, objects can be perceived through them. This paradox arises, doubtless, from other sensations accompanying the psychical impact, but not with sufficient power to enable the medium to separate them and notice them individually. They therefore become merged in the visual percept, which, being the impression specially noticed, becomes greatly emphasised. How impressive subjective visions may become is demonstrated by the hallucinations of the insane.

Occasionally subjective clairvoyance reveals itself by the bizarre forms the images take. They may be more or less abortive, and not infrequently consist of a mixture of the normal and symbolical. One of their characteristics is to differ in size from the object they represent. I have seen the form of a lady appear not more than three inches in height and a yard from my eyes. She was full of animation and did things to attract my attention. On the other hand I have seen a face appear so large that it filled the whole of the end of a room, quite clear enough to be recognised, but not obscuring the objects behind it. These experiences were no doubt due to something going wrong with the

subjective visualising centre, so that when the impression was received by my subliminal mind from the spirits concerned, in passing it up to the waking, or supra-liminal mind, the subjective visual perception centre acted in an unaccustomed way. Why this should happen we cannot pretend to know, but that such things occur is indubitable.

Many other purely subjective percepts act in a similar manner. In all probability the dream part of consciousness is involved in the operation, and that is notoriously unreliable in its presentations as well as extraordinarily powerful in the creation of subjective images and percepts generally. The belief that the dream-consciousness—a very important part of the subliminal mind—comes into action only when the waking mind is sleeping is not true ; the dream-consciousness is never entirely divorced from the waking self, and asserts itself at every opportunity. Most people "dream waking," but do not realise it except on rare occasions, as when they build "castles in the air." The mere suspension of attention, however, is usually a signal for the dream-self to arise and cause the imagination to work or pass fragmentary memory images through the mind. This close relationship between the waking and sleeping self is important in connection with subjective clairvoyance, and throws considerable light on some of the curious characteristics of subjective images.

Excellent examples of subjective clairvoyance are found in connection with crystal-gazing, which is almost entirely a subjective gift. It is one of the most ancient kinds of divination, having been practised in some form or other for at least three thousand years and is still world-wide. It is one of the best ways of controlling inward vision. Almost any kind of speculum seems useful, although the visions usually appear clearer in crystal. The ancients used a great variety of objects for the purpose of inducing the pictures, including vessels containing liquid—usually water—water in springs, mirrors of polished steel, liquid poured into the palm of the hand,

a drop of blood, or ink, and various objects having a reflecting surface, such as gems, the blade of a sword, a ball of polished stone, or the human finger-nail. Among the ancient Greeks several different methods were used to which special names were given—as hydromancy, hecanomancy, catroptomancy, and gastromancy. In India we find divination by mirrors, and also a method in which the ashes of incense moistened with castor oil are poured into the palm of the child seer, great faith having always been placed in the clairvoyant powers of a child " who has not known sin."

The experiments of modern investigators have justified the ancients in their belief that if an individual has the gift of scrying almost any bright object will make an efficient speculum. Miss A., many of whose experiments were shared by members of the S.P.R., used moonstones, bracelets, water, mirrors, and even the surface of a polished table with excellent results, but the scenes were generally brighter in crystal. Miss A., who was very short-sighted, saw in the crystal " as clearly as though I had strong glasses on." Why crystal should be better than any other speculum must be ranked among the numerous unsolved mysteries of mediumship.

Some scryers see equally well in darkness and in light, others see best in a dim light. The manner in which the visions appear varies with different individuals, and with the same individuals at different times. Frequently, after the scryer has gazed into the object for a minute or two, a bright light appears in it, which disappears after a few seconds, and then the surface becomes cloudy and thick. When the mist clears away the visions appear. The cause of these clouds, which are very frequent, is unknown. They may be partly due to eyestrain, but there is a psychic origin for some of them. In all probability they are due to psychic force, which often assumes a cloudy appearance before being worked up into the particular phenomenon of the occasion.

Sometimes the visions are preceded by other premonitory effects, a process more common than the sudden

appearance of scenes which remain unaltered the whole time they are visible.

Miss A. tried a magnifying glass, but the results were the same without it, and she concluded that as the glass was on top of the speculum she saw in it instead of in the crystal. The result was different in the case of Miss F. G., who always found that the glass appeared to magnify. On one occasion the apparent enlargement of the picture enabled her to read significant letters without which the picture would have been meaningless. The use of a bogus glass of similar size and appearance did not magnify. These results indicate that the visions were objective to the seer, but allowance must be made for the effect of expectation and suggestion—always powerful influences in mediumistic phenomena. Miss G. F. realised this, and never felt sure that on these occasions she did not in some way distinguish between the true and the false magnifier even in the act of carrying them to her picture. A careful consideration of all the facts in Miss G. F.'s experiments will show that probably all her visions were subjective, and this was her own opinion.

Evidence of the power of suggestion in crystal-gazing is often forthcoming. If Miss G. F. saw a picture under circumstances which suggested that it was a reflection, she saw it reversed as in a mirror. She easily produced in the crystal pictures of the advertisements on the carriage walls but reversed. When she reflected the imaginary pictures from the crystal into the mirror they appeared right and she was able to read the words in the ordinary way. Even double refraction could be obtained. Miss G. F. experimented with a flake of Iceland spar, which has the property of double refraction, and it duplicated the vision in the crystal.

Very occasionally, however, the pictures appear to be really objective, as when several people gazing into the same speculum are able to see the same scene, varying according to the position from which the observer looks. The evidence for this is scanty, and I can find only three cases recorded or otherwise testified to. In Melbourne

I met a lady reputed to have this power, but was unable to induce her to let me witness it, although I received many testimonies from reliable people who had experienced it and even benefited by it. The scenes thus appearing were usually connected with the past life of the sitter, but occasionally the future was correctly depicted. This remarkable seer's gift seemed limited to the crystal, for if ever she ventured to speak of something that did not appear in the speculum, she was said to be invariably wrong.

Crystal visions appear "lawless." Most mental psychic faculties are more or less capable of being controlled by the well-trained, experienced medium, so that he can judge the type of phenomenon he is likely to get. If he desires to get information pertaining to disembodied entities, for instance, he generally can do so if his gift is active ; or if he desires some other kind of information he can as a rule get it with some degree of satisfaction. This does not apply nearly so much to the developing medium, who will generally do better to let the gift function without any interference on his part. Later he may bring his will to bear on the information he desires, but it must always be within the limits of his supernormal powers. The crystal-gazer, on the other hand, must wait for whatever turns up, and it may be very different from what is wished. Anything may be seen—a rat, a bear, a jug, a tree, scenes from one's childhood, an extract from yesterday's newspaper, a forgotten dream, spiritual communications. The vision may be straight, by which I mean take the exact form of the thing to be shown, or it may be symbolical, as when a scryer saw a golden key, evidently meant to convey the idea that she had just accomplished something which had "opened the door to a successful future." Most of these symbols are precognitive.

Crystal-gazing sometimes affects the eyes of the scryer, and is sometimes accompanied with a feeling of tightness about the forehead and temples, or pressure on the top of the head. The eyes may ache and water.

All this indicates physical strain and suggests physiological correlates. There is physical fatigue and consequent sequence of complementary colours from gazing fixedly at crystal pictures, just as there is from gazing at real objects. Experiment has proved that if the seer tires the retina by looking at a red object in the speculum a green one may appear, and, conversely, a green object may be followed by a red one.

The use of two crystals showed a similar change of colour between the first picture and the second. One scryer records that a mere desire of change of colour resulted in the appearance of complementary colours. Deep blue is followed by orange, yellow by violet. This cannot always be the result of self-suggestion, as sometimes the seer does not know the complement of any given colour.

It is possible that physiological changes occur in the brain and not in the optic nerve or retina, as the same kind of results are obtained with the eyes shut, and therefore resemble an after-image. This, of course, is just as likely to happen when the image originates from a spiritual agent, who transmits his impressions to the mind of the medium, and gives rise to centrally generated percepts in the brain ; but we have insufficient evidence to support this assumption.

In support of this theory it may be mentioned that MM. Binet and Féré ascertained that the hallucinatory visions of hypnotised people are subject to the same conditions as ordinary external visions. They found that every hallucination of some persistence is succeeded, on its disappearance, by an after-image, just as ordinary sensations which affect the retina.

Crystal vision resembles the psychometrical faculty in being a supernormal gift not necessarily requiring spiritual aid, and may therefore be developed without the adoption of methods generally necessary for the unfoldment of other supernormal faculties. To aim at becoming a " spirit medium " one must believe in spirits, but many excellent scryers have no such belief ; although

this may not exclude the assistance of spirit-helpers unknown to them. Often there is no reason for believing that such aid is rendered, especially in cases where the scryer sees only past experiences and future hopes depicted.

The process of developing the gift, divested of all fancies which may lead the seer along devious and unnecessary paths, is simple. Procure a speculum, pure crystal for preference, and alone or in sympathetic company gaze steadily into it after having placed it in suitable surroundings. The best surroundings are a dimly-lighted room, well-aired, a chair sufficiently high to enable the eyes to be directed downward at an acute angle towards the top of the speculum. It will be found advisable to place the crystal on a black ground and arrange the light so that it falls behind the scryer, causing no reflection in the speculum. A good method is to place the crystal in a partly-opened drawer, or to wrap it, all except the front portion, in a black cloth.

To find the degree of illumination most suitable for one's gift requires experiment. Start with as much light as one feels desirable, as the seer often intuitively knows the right lighting effect required. Each experiment should not last less than fifteen minutes, and may be prolonged indefinitely according to the scryer's inclinations; but to avoid straining the eyes occasional rest should be taken. It is practically impossible to advise with what frequency the experiments should be conducted, but the shorter the sittings the more often they may be returned to. A sitting of from 15 to 30 minutes each day will not, as a rule, be too much.

Vary the speculum from time to time so as to discover the one most suited to individual requirements, although the crystal will almost invariably be found best. A glass of water and a ball of black glass or stone should be tried, as they are also good and may prove more efficacious; there are numerous other objects suitable for the purpose with which experiments should be conducted when satisfactory results cannot be obtained with more orthodox or familiar forms.

It is advisable to change the hour of commencement of the sittings, as psychic gifts are often more active at certain periods of the day and night than others. I have known mediums unable to get good results before or after certain hours, while at certain regular periods their gifts reached their highest efficiency. This, however, must not be regarded as an invariable rule, and in some cases may be due merely to an idea on the sensitive's part that certain hours are good or otherwise for his powers. We have seen how effective suggestion is in crystal-gazing, and it is therefore advisable to guard against fixed ideas in connection with it.

Beyond the adoption of these few rules there is little more to be done; time and patience must decide the value of the experimenter's gift. Some may be fortunate in obtaining immediate success, while others may have to wait a long time. After a fair trial, if nothing happens and one feels that nothing will happen, effort should be suspended. What constitutes a fair trial must be left to the judgment of the investigator; but from one to three months or even longer should not be regarded as too long.

CHAPTER IX

Objective and Medical Clairvoyance

OBJECTIVE clairvoyance, the most-sought-after of psychic gifts, is much less common than is generally supposed The visions thus seen are usually very clear. It is, indeed, impossible to convey to the uninitiated the wonderful vividness with which the forms sometimes appear. I have seen objects thus, surrounded by a beautiful light and shining like the sun ; but visions vary widely from that transcendental appearance to the vague shadow of the popularly conceived ghost. At all times the object must be actually objective to the seer, and not, as in subjective clairvoyance, only apparently so.

It is often difficult to distinguish objective clairvoyance from subjective, and both from certain hallucinations arising from the imagination, particularly when of the hypnogogic or hypnopompic order.

Hypnogogic visions usually appear with oncoming sleep, while hypnopompic accompany its departure. Both are excellent examples of the extraordinary power of the mind to make mental images as clear as objective phenomena. Most people are not subject to them, or they may occur only once or twice in a lifetime and be so unimportant as to arouse no interest. The S.P.R., in its census of hallucinations, discovered only four cases among the many hundreds of reports received, which indicates that there is little likelihood of hypnogogic and hypnopompic visions causing much confusion in clairvoyance.

Mrs. F. E. Leaning, in her excellent " Introductory

Study of Hypnogogic Phenomena," *Proceedings* S.P.R., vol. xxxv., has, however, made it plain that the possibility of mistaking these remarkable visions for genuine clairvoyance must not be under-rated. This advice applies particularly to that type of clairvoyant who usually sees "spirits" and "spiritual" objects in the dark after having retired to bed. This is much more common than seeing visions on awakening. There is an interesting relationship here with hypnopompic hallucinations, which are less frequent than hypnogogic, or else less distinct and more easily forgotten. Some people experience either or both kinds occasionally, others frequently, while some can conjure them up at will.

They are often most distinct and sometimes appear in an extremely impressive setting. Thus one individual says, "Suddenly the portion of the room opposite my bed seemed to be flooded with light. This light gradually assumed the form of a circle about two or three yards in diameter, and then I saw distinctly a coloured landscape with a cottage and some trees." Some of the visions of people are so clear that the grain of the skin is visible. There seems to be no variety of vision which does not apply to these hallucinations, and they may be clear or indistinct, beautiful or grotesque, hideous, tortured, and ugly, or lovelier than any picture seen by the seer. They may be composed of odd fragments of faces, or complete forms and finished scenes, huge or small and cameo-like in appearance. They may be full of life and vitality, or death-like and inanimate; and they may vary with the individual, and even change in character with the lapse of time.

Sometimes the people seen are familiar, and if they should happen to be dead the distinction between hypnogogic hallucinations and clairvoyance is made very difficult. Dr. Robert McNish, in "The Philosophy of Sleep," describes a remarkable example of seeing known people:

"I had," he says, "a splendid vision of a theatre, in the arena of which Ducrow, the celebrated equestrian,

was performing. On this occasion I had no consciousness of a dark background like that on which the monstrous images floated; but everything was gay, bright and beautiful. I was broad awake, my eyes were closed, and yet I saw with perfect distinctness the whole scene going on in the theatre—Ducrow performing his wonders of horsemanship—and the assembled multitude, among whom I recognised several intimate friends."

The same principles appear to be connected with these hallucinations as with clairvoyance: they occur without specific relationship to health or eyesight. The largest percentage of the visions are not recognised. Apparently only about one-third are familiar to the seer, some fully, others partially. This suggests that imagination is more active than memory.

Mrs. Leaning concludes that some of the effects have a physical causation and some a mental, both arising from the visionary's own unconscious activities. Others come originally from minds independent of the seer, either incarnate or discarnate. The remainder may be regarded as the result of accepting the universe as our five senses accept it. On the whole, I think these hallucinations are not apt to interpose very frequently with the average developing or cultivated clairvoyant, but they must not be overlooked, and should be relegated to their proper category whenever possible.

Objective clairvoyant visions do not fall into one class. Sometimes the objects are made of a refined physical matter capable of reflecting light rays, which seem to affect certain rarely active fibrils of the optic nerve; on other occasions they seem to be made of non-physical substance, and are visible whether the seer's eyes are open or closed. There is a simple test which reveals the material nature of the form: the object is then always seen when the clairvoyant's eyes are open; when the eyes are shut the vision disappears. I have applied this test several times with the same figure and have always found the result the same as when looking at ordinary objects. It has been suggested that

these objects are constructed of "etheric matter," by which is meant a normally invisible and intangible state of matter, related directly to the forms we are familiar with in normal experience and not to the "ether of space." Those who accept this explanation, therefore, call the vision capable of seeing these forms "etheric clairvoyance," a term which, if not strictly correct, is at least useful as enabling us to distinguish this order of objective clairvoyance from other forms.

In the case of non-physical clairvoyant forms the human eye really plays no part, although suggestion may often lead the seer to suppose it does; but that is occasioned only by force of habit, which tends to refer all visions to that organ. In a large percentage of cases the objects seen are not located in the ordinary field of vision, but may appear in any direction—behind, above, to the right or to the left of the medium, as if he were seeing through his side, or back, or shoulder, or centre of the stomach, and so on. I can personally testify to the vividness and veridical character of these curious visions, as I have seen the form of a man behind me as clearly as ever I have seen one with the normal vision before me. In the case I have in mind, the figure was quite indistinguishable from that of a living person, the details of clothing and appearance being exactly that of a living man. It was apparent to me that he was a spirit anxious to inform his wife, who was present in the room, that he had survived death, and proceeded to do so in a most convincing manner which left no doubt in the mind of his wife and myself as to his identity, although up to then I had never seen or heard of him. I have mentioned this experience for the purpose of making clear how striking this form of clairvoyance is, and because it gives rise to a speculation which is interesting and perhaps correct; namely, that in all probability the disembodied spirit has not necessarily special sense locations such as we have, but that the senses may be distributed throughout the entire consciousness and organism in which they appear to function. In that case sight would not be restricted to what is occurring

in a field of vision before the eyes, as with ourselves. If this should be so, then there is reason for supposing that the objective clairvoyant sometimes exercises a faculty latent during earth-life with the great mass of people, but which comes into operation when they pass into the next world.

It is, of course, possible that these unusual modes may be due to subjective clairvoyance, but for two reasons this explanation is less likely to be correct. On the one hand the seer often knows that the form he is gazing at is objective, and, on the other hand, if it were subjective, habit would associate it with normal sight and project the hallucination into the normal field of vision. Deference must be paid to the medium's opinion, which is usually based on inexplicable but reliable feelings. Allowance must be made for these feelings in all psychic experiences, as they frequently accompany supernormal phenomena and no doubt spring from a little-understood, but nevertheless real, part of our being. Emphasis must be put on the necessity of not ignoring the opinions of mediums regarding their experiences, as some psychical researchers do ; they may prove of the utmost value in helping to discover the sources of mediumistic phenomena. The average medium may not be a very safe guide on matters of detail regarding his gifts, but he may be quite correct on main issues, such as the source from whence his experiences and information spring.

It is difficult to decide the exact nature of some objective clairvoyant apparitions. The entities manifesting do not appear to be in their natural spiritual state, otherwise they would be seen in a spiritual environment. They appear isolated or surrounded by a light or "aura;" or by the ordinary physical environment, as part of the contents of the room in which the vision is seen. It is not sufficient explanation to say that they "modify space;" they seem to do more than this, actually constructing a form resembling the physical body they had when on earth. There is another perplexing fact arising from the "spiritual" or unearthly appearance of some of these apparitions,

for while they resemble us in the forms in which they appear, they differ from us in the clothes they wear. These, known popularly as "spirit robes," are similar to the dress of certain Eastern races, and are often decorated with beautiful designs and ornaments, the embodiment of artistry and symbolical meaning. In this way the medium professes to be able at times to distinguish "high" spirits from "low" ones. Sometimes veridical apparitions appear dressed thus, especially in connection with spontaneous cases of clairvoyance. The dead relation is then seen to be "like an angel," without wings. Certain orders of spirits, generally known as "guides" and "controls," often manifest in this way, and it is this kind of apparition that usually appears outside the ordinary field of vision. The difficulty of deciding the way in which these forms appear seems to strike at the suggestion that the faculty exercised is a latent spiritual faculty destined to function normally in the next world. It would seem, if that be the case, that a spiritual environment would also appear and not merely an isolated form. I must admit the force of this criticism, and think the explanation may be that, owing to the inhibiting conditions of earth-life, the spiritual faculty is modified in a way we cannot explain.

A proportion of objective hallucinations, "etheric visions," for instance, are related to materialisations. The form, being constructed of matter reflecting light rays, perhaps of an ultra-violet nature, is in a sense physical. All that is required for it to become materialised in the ordinary meaning of that term is for the process of densification to be continued. It would then become visible to the human eye, at first as a vaporous body, and then visible and tangible.

"Spirit" photography has afforded evidence of the existence of "etheric forms" by revealing the presence of entities invisible to the human eye but capable of impressing the sensitive photographic plate. This is not the only explanation of "psychic extras," but one which is obviously correct in some instances. The process

is the same in both cases. Just as ectoplasm is needed for the making of the psychic extra, so is it required for the building up of the etheric clairvoyant form. In both instances a medium is necessary from whom may be extracted the ectoplasm, and no doubt the same kind of skill is required by the invisible operator in each instance. An idea of the extraordinary nature of this skill is gathered from the peculiar character of ectoplasm. Its construction appears to involve nothing less than the breaking down of the tissues of the body of the medium to a primordial state and the rebuilding of it into tissues corresponding with those of a living person. This, of course, applies to the process when it becomes fully materialised, but doubtless something of the same operation takes place in the production of " etheric forms."

The difficulty and risk involved in so intricate an operation explains why this form of clairvoyance is rare. If an easier and safer way could be found, no rational being would resort to a method obviously dangerous to the medium and troublesome to the communicating entity. It further helps us to understand why impressional mediumship is so general ; and, why, although objective clairvoyance is much sought after, it is hardly likely to displace the subjective form.

There are on record a number of objective clairvoyant experiences of historical interest, such as those of Joan of Arc. The figures which manifested to her seem to have been seen and felt as clearly as if they had been living beings. Furthermore, the predictions they made were so accurate as to justify confidence in their objective nature. St. Margaret and St. Catherine, declared Joan in her evidence, " were covered in bright diadems, very costly and beautiful . . . I saw them with my eyes corporeally, as well as I see you." Others present could not see these visions. It was the Maid only who saw the spirit hovering above the head of the king, although many other people were present. In her case there accompanied the manifestation an interior sense which added greatly to their reality and significance. This experience, as we have already

pointed out, is fairly common. Professor William James quotes a modern example in " The Varieties of Religious Experience " :

" I had read," the narrator says, " some twenty minutes or so, was thoroughly absorbed in the book, my mind was perfectly quiet, and for some time my friends were quite forgotten, when suddenly, without a moment's warning, my whole being seemed roused to the highest state of aliveness, and I was aware with an intenseness not easily imagined by those who have not experienced it, that another being or presence was not only in the room, but quite close to me. I put my book down, although my excitement was great, I felt quite collected, and not conscious of any sense of fear." Then came the visual hallucination of his deceased friend.

It is necessary for the guidance of the medium and investigator that emphasis be laid on these powerful impressions, as they contribute to mediumistic experiences, far more than we can hope to realise, and are often convincing guarantee to the percipient that he is really in touch with the spiritual world. Such feelings are not always vague emotional sentiment, but vivid, compelling realisation fused in the central consciousness, a startling awareness of the nearness of some exalted presence, so that everything else may be a dream, but not that.

They are often the accompaniment of spiritual clairvoyance, the rarest of all forms of " clearseeing," and the least evidential to all except the seer. Spiritual clairvoyance seems to be the result of actual excursion into the spirit-world, although it does not always involve a complete separation from physical experience. On these occasions the percipient appears to be living in two worlds at the same time, a kind of ecstasy being one of the indications during his " precursory entrance into the most holy place, as by divine transportation."

We are already familiar with " travelling clairvoyance," an individual's change of centre of perception among the scenes of the material world without any apparent special change on his part. The more spiritual

form of clairvoyance may not involve any spacial change either, and offers excellent reason for the claims of many saintly people that, while perfectly conscious of the material world and able intelligently to adapt themselves to it, they have nevertheless been blessed with an exaltation of consciousness enabling them to become equally wel adapted to a spiritual environment also.

In a general way this kind of experience is more frequent than is supposed, although not often met with among those exercising clairvoyance in a practical way. It is, however, common to all religions, from the lowest to the highest—from the priest of a savage faith to the religious geniuses of Hinduism, Mohammedanism, and Christianity. From the Buddha, St. John, St. Paul, Mahomet, down to Swedenborg, William Blake, Stainton Moses and other modern mystics, we can trace an unbroken line of these privileged individuals. At all stages we find the belief linked up with the idea that the spirit can leave the physical organism, or act as if that organism offered no impediment. Thus liberated, the spirit exhibits a greatly enlarged range of perceptions, and functions in a wider environment. That the experiences of these favoured ones do not always coincide raises no insurmountable difficulty; the visions of the Shaman, the saint and the seer, are probably equally true, as they may enter different regions of the spiritual world.

Too much importance should not be attached to the efforts that have been made by these fortunate ones to describe what they have seen or experienced during their periods of exaltation, " whether in the body or out of the body." Their accounts often become a source of contention and doubt among enquirers, who regard them too literally. Certain psychological factors will always tend to render abortive all efforts to describe and explain in earthly language facts belonging to the metethereal realm. Swedenborg's attempts to describe after-world states are examples. He could do little more than symbolise them, and appears to have increased error by mistaking his symbols for facts. " His stiff mind prickly with dogma," quickly

clouded the radiance of his heavenly visions when he returned to normal intelligence. Most spiritual clairvoyants have been wiser and, like the Apostle Paul, who, "having been caught up to the third heaven . . . and heard unspeakable words," made no attempt to convey to their fellows experiences which they too well realised they were not able to make plain.

The reason for this seems to be because the next world is not a three-dimensional one. There is, of course, no reason for believing that our three dimensions constitute all there are in nature. There may be states of existence in which more or less than three exist. If more exist, it is hardly likely that we can, in normal experience, know them. Imagine, for example, a world of two dimensions containing length and breadth only. The absence of the third dimension, height, would be sufficient to exclude from it all knowledge of such a world as ours, to which the third dimension is essential. Let us imagine an inhabitant of that two-dimensional world to be privileged occasionally to see and otherwise recognise this three-dimensional world—how could he hope to explain to his fellows his wonderful experiences? Such a world as ours would be beyond their comprehension. All their modes of communication, based on two dimensions, would afford no means by which to describe an environment utterly beyond their ken. If the seer insisted on trying to make plain his unusual experience, he would probably attempt to symbolise it, in the desperate hope that in this bizarre way he might enable his less-favoured friends to catch at least a faint idea of the reality he so well knew, and for his pains he would doubtless win fame as a fool, a prophet, or a madman; but the fact remains that no one would comprehend what he meant.

Our own experience shows us that this would be the inevitable result. Even those who have a strong belief in the existence of supersensible states are forced to infer from analogy what a person means when explaining anything unfamiliar. We are obliged to bend to this inevitable law even when we judge of conscious things.

Our own consciousness must be the standard to which all others must be submitted, even that of animals. Ideals and caricatures exemplify this in common experience. They go beyond nature but not beyond experience; they are merely the exaggeration of familiar qualities. There is, however, a possibility of two-dimensional creatures obtaining a faint, confused and uncertain conception of a three-dimensional sphere, but only if they be destined in course of time to pass to one through a change analogous to death. It is unlikely that such a change would add anything to their consciousness, but rather remove from it certain limitations imposed by the necessities of the more restricted state. They would, in other words, while in their two-dimensional world, be potentially fitted for a three-dimensional world, the three-dimensional faculties lying latent until the environment to which they were adapted was entered. A faint intuition of their future greatness might, then, occasionally impress them, and enable them to believe in its existence; but they would still be unable to define it in thought, let alone language.

This argument applies to all creatures in a state of existence more restricted than others for which they are destined, and therefore applies to human beings in relation to the spiritual world. Assuming that the spiritual world is a four-dimensional state, it is conceivable that we can intuitively realise its existence, and this the majority of mankind has always done. But intuitively to comprehend a state is very different from intelligently apprehending it. That we cannot hope to do unless we actually experience it.

It is therefore not difficult to account for the absence of evidence in spiritual clairvoyance; but this lack of evidence must not be confused with lack of influence. There is little of a veridical nature about this form of psychic gift for any except the seer, but those who have been granted it have influenced the world more than all the other psychics combined. They have invariably been amongst the best specimens of our race, and their

nobility of character and strength of spiritual conviction have made them the founders and leaders of religion.

Let us pursue our analogy further. Suppose that our two-dimensional creatures pass at death into a three-dimensional state, retaining memory and affection for those they have left behind. The strongest incentive would then exist for them to attempt to inform their friends of their survival and, as far as possible, of the nature of the change they have experienced. The situation is now much better. In their larger consciousness the less is contained, and they have their memory. Obviously they would be much better qualified to communicate with their two-dimensional friends than their friends with them. One important psychological difficulty must, however, first be overcome before they can hope to be successful. In passing into their more extensive environment a radical change has taken place in their consciousness. It has become sufficiently unfolded to enable them to apprehend their new world. To correspond satisfactorily with their two-dimensional friends will involve a return in some way to their old limited mentality and a two-dimensional point of view. In so far as they fail to attain this they will render their efforts, no matter how well-intentioned, abortive. If they succeed, they are faced with another difficulty, which they will perhaps never entirely master: by limiting their minds to a degree conprehensible to their friends they may lead them to suppose that the new world is not much different from the old one. This is what has happened in connection with psychic science, and accounts for the widespread belief among Spiritualists that the spirit-world is a glorified earth-world with no essentially different features.

The necessity of the departed meeting us "on our own ground" greatly modifies their true nature and makes them appear far more like ourselves than they really are. To reverse the process, and make the medium visit the metetherial world, would, however, make the situation much less satisfactory.

It is necessary to face the difficulties and admit them if justice is to be done to mediumship. There has been too much jumping at conclusions, and in consequence a good deal of error is abroad, one of the principal being that when spirits communicate with us they do so in a perfectly natural way, entailing no marked alteration in their condition, and therefore their utterances may be taken as correct expressions of the nature of themselves and their environment. That the spirit-world is somewhat like earth we need not deny, but that it is very unlike it is also true. The points of resemblance may be no more than sufficient to maintain that continuity necessary to enable the soul transported from our terrene environment to adjust itself rationally and without loss of the value of its past experience to the new state.

There is one other form of clairvoyance deserving of note, but in dealing with it I shall make no attempt to keep to the precise definition of the term clairvoyance that has been decided upon here, namely, the actual seeing of an hallucination, whether subjective or objective in nature. Medical "clairvoyance" is an extremely popular and much valued gift in certain parts of the world, although it has not won a great deal of approval in Great Britain. In Australia and New Zealand many mediums practise it with considerable success, and it appears to rank first in importance among mental forms of mediumship in both those countries. It consists in the ability to diagnose the present, past, and future state of a person's health, whether that person be present or absent during the diagnosis.

Owing to the varied manner in which this faculty operates, it is hard to classify it under the head of psychic impressions, psychometry, subjective, objective or spiritual clairvoyance, as it is related to them all. It is best, therefore, to name it after the kind of work it does. Most frequently it is of the impressional order. Myers regarded it as standing midway between telepathy and heteræsthesia (the perception of a magnetic field, specific sensibility to running water, crystals, metals, etc.). We can do no more than deal with it in a general way.

Clairvoyant diagnosis may be performed in a variety of ways. The usual custom is for the diagnostician to go carefully over the body of the patient, starting from a particular point, such as the head, and concentrating attention upon each organ, to note the impressions made on his mind. As soon as he "feels" that any part is affected he states the fact, and the patient affirms or denies his assertions. He may actually see the seat of the disorder as if with an X-ray vision, or he may experience physical sensations in his own person and trace them to their source in the patient. This is related to the "community of sensations" often induced by hypnotists in their subjects, a power frequently demonstrated by members of the S.P.R. during telepathic experiments.

The gift is unrelated to any knowledge of anatomy and physiology, or medicine, and judged by those standards the diagnostician may make most egregious errors. The only reliable standard by which to gauge the value of the gift is by the results achieved, and these are often extraordinary.

Professor Charles Richet, the famous physiologist, experimented extensively with three hypnotic subjects who had the gift of medical clairvoyance. One of them had never practised medical consultations, the second had had a little previous experience of this kind, the third kept a *cabinet de consultations*, and was much accustomed to see patients. Richet found that a fair degree of success was attained. In common with most clairvoyants of this order, Richet's subjects could sometimes foresee the course the malady would take, mentioning the approximate periods when crises, etc., would occur, even prophetically announcing, in the absence of the sufferer, the hour of death, so that the power of suggestion was eliminated.

Suggestion doubtless plays an important part in the cures made through this gift. A person sufficiently unconventional to consult this class of practitioner must already have considerable faith in the medium, and is therefore a suitable subject for suggestion. Suggestion

also applies to self-diagnosis, as in the case recorded by Professor Lombroso. One of his patients developed the phenomena of prediction and clairvoyance and foresaw with "mathematical exactness," sometimes fifteen or sixteen days ahead, the date of her cataleptic fits, the hour in which they would occur, and the remedy for curing them.

Psychical literature abounds in accounts showing that human beings occasionally become aware of events inaccessible to reason, among them being the foretelling of personal illness and death. Doctors are not unfamiliar with such events; in the course of their professional practice they often meet patients who speak of their impending death, although diagnosis and the condition of the patient give no cause for anxiety. Quite recently a case of this kind occurred in my own house. A relative of mine had been taken suddenly ill with what appeared to be a mild attack of pneumonia, two doctors expressing the opinion that there was no immediate danger; but the patient differed from them to such an extent that on bidding them good-bye on their first visit, he informed them that they would not see him alive again. This prediction proved correct, for within twelve hours he unexpectedly expired.

Dr. Eugene Osty mentions several similar cases in his book "Supernormal Faculties in Man." The following is a typical instance:

"Miss C. M., aged about 30, a teacher in a girls' school, went for the Easter holidays (1911) to her family in the Puy-de-Dôme. She arrived in good health, but felt rather tired in the days preceding her return to duty. On parting with her people deep sadness came over her; she embraced her parents with unusual warmth, and said, 'I feel we shall not see each other again.' They were much astonished at these words, and Miss C. M. also could not understand how this depression had come on her.

"She reached the school on April 24, somewhat tired, and told her friends about her farewells, blaming herself for having foolishly saddened her parents.

" On May 2nd I was called to see her. General pain in the back and heaviness of the head made teaching difficult. I had to insist on her keeping in bed.

" During the succeeding days there appeared typhoid symptoms of a light type—temperature 38°–39° C., pulse 80, no functional disturbance, barely observable tightness of the abdomen, no diarrhœa, general state quite satisfactory.

" The illness took a form from which the patient nearly always recovers. I had never seen a typhoid case which gave less anxiety. The girl only felt a vague lassitude.

" Nevertheless she had the conviction of approaching death. The suggestive power of the presentiment remained strong and was reinforced by the continuance of the disease. To my optimistic words she answered gently but immovably, ' Doctor, I shall not recover.' One of her fellow-teachers explained this persistence by telling me of her parting with her family.

" As may then be imagined, I thenceforth gave most particular attention and caution to the treatment, though the organism as a whole seemed hardly permeated by the infection.

" During the afternoon of May 11, without any previous warning, without any imprudence by the patient or in the nursing, Miss C. M. had a sudden intestinal hæmorrhage, so serious that, coming at an urgent call, I found the patient pulseless and her heart beating its last. The bed was inundated with blood, dropping through the mattress and making a pool on the floor. None remained in the body.

" Her parents, who had thought it needless to come from so far at the beginning of what seemed to be a slight illness, were stupefied at the rapid and precise fulfilment of this, the only presentiment their daughter had ever had. An apparently slight illness and a complication of unusual severity had connected the presentiment with the fact, and justified the words, ' I feel we shall not see each other again.' "

It is possible for a suggestion to be retained long in the subconsciousness, although quite forgotten by the waking mind, as in a case known to myself. In my presence an acquaintance was told that in six months, "about the middle of the month," she would become seriously ill and would need to pay great attention to her health or she would die. The prediction was soon forgotten, but exactly six months later—on June 16—the recipient unexpectedly broke a blood-vessel and remained for several weeks in grave danger. Possibly the clairvoyant's prediction was an actual foreseeing of an unavoidable event, and really saved my friend's life by causing her to take greater care than she otherwise would have done; on the other hand, it may have acted as a repressed idea bringing about the result. In predictions of this sort, considerable doubt as to the exact cause of their fulfilment naturally exists, owing to our ignorance of when suggestion and when other causes work. Dr. Osty's case, however, seems better explained by prediction than by suggestion.

Contact with the sick person is often of assistance to the healing and diagnosing medium, and should be tried by all who desire to become psychic diagnosticians. The late Dr. Forbes Winslow attributed some of his success to the assistance of a hypnotic subject who possessed the power of medical clairvoyance, and who was so sensitive to nervous diseases that he would appear temporarily to contract the disorders of certain patients by merely holding their hands. This served a double purpose, by enabling the doctor to discover the seat of the disorder, and the patients to know something of the unpleasant facial and bodily contortions they were unconsciously, but not unavoidably, making. In this way they were often "shocked" out of their bad habits and cured of their disorders.

In common with most psychic faculties, medical clairvoyance is not always due to the interposition of the disembodied. It is sometimes possessed by individuals making no claim to mediumistic powers, including

hypnotic subjects and hysterical people. The faculty may therefore be classed under the two following headings :

(*a*) A gift exercised without the aid of any external agent ;

(*b*) A mediumistic gift involving the assistance of spirits, during the exercise of which the medium may be either conscious or entranced.

The connection between these two classes may be closer than at first it seems to be, each apparently involving a gradual series or transition from the one form to the other.

There are many instances of psychic diagnosis which can best be accounted for by the spirit theory. I will mention one case which fell within my own experience. My father fell very ill with cancer and was pronounced incurable by three doctors. Unaware of his serious condition, my father asked to see a medium. I was present at the interview. The medium went under control and informed my father that he had been " given up " by three doctors, who regarded his condition as hopeless, that he had been carefully attended by spirits who had succeeded in destroying the cancer, and that he would be able to get up by Christmas day and have dinner with his family. Although Christmas was only six days later, this prognostication proved true, and my father was able to return to business and lived for several years in fairly good health, dying finally from cancer.

The *Proceedings* of the S.P.R. contain the records of a number of cases equally impressive, including the following from Mr. W. (vol. viii., pp. 242–8) :

" About four years ago an aunt of mine, Miss T., learned that she had a cancer growing on her breast. She had it cut out, and soon was apparently in very fair health. After a few months she began to fail very much ; was about the house, but generally run down. Cancer did not reappear. She was not said by her doctor to be in any immediate danger ; but for some reason I made enquiry (by automatic-writing), and to my surprise it was written that she was very badly off, and that she

would only live a very short time. I enquired the cause, etc., and it was written that her system was poisoned through and through with cancerous matter. I enquired as to when she would die? The answer was that it was impossible to tell just when; that the most that could be said was that she would live about thirty days, judging from a careful examination made at the time. It was written that she would certainly die, that she could not possibly get better or live much longer than thirty days. Within the next week or so I enquired on several occasions as to the matter, but the answers were always positive and to the same effect. My aunt declined rapidly and died at the time set within a day, and I think it was just thirty days. She was abed only ten days. A *post-mortem* showed that she died from cancerous poisoning. On many occasions I have made enquiry as to whether certain sick ones would die or recover; and if the former, when they would die. Generally the answers proved correct."

The most impressive form of medical clairvoyance is doubtless when the diagnostician is able to penetrate the integuments of the body and actually see the diseased organ or tissue, but the gift, I believe, is rare, and its curative value may be no higher than that of other types. Healing mediumship, although often accompanying medical clairvoyance, is not identical with it, most magnetic healers being unable to diagnose, at least with consistency. Occasionally when making their passes over patients their hands are drawn as if by an invisible power to certain parts of the body, and often this is the seat of the disorder, although no information of this may have passed between the subject and the operator.

CHAPTER X

Magnetic Healing

IT is astonishing to what a great extent magnetic healing is practised in all parts of the world. One of the most practical forms of mediumship and one of the most ancient, it appears to have been known to every race, and is more in favour among Christian communities than any other psychic faculty. This is probably owing to the important part it played among the Israelites, the disciples, apostles and earlier Christians.

Most Hebrew prophets were healers, and evidently considered it part of their proper function to heal the bodies as well as the souls of suffering humanity. Their methods of using the gift varied, but in some instances contiguity of the body of the healer with that of the sick person appears to have been regarded as essential to the cure. Thus, Elijah is said to have restored the widow's son to life by lying upon him, and in a similar way Elisha raised up the Shunamite's son. It is interesting to note that Elisha at first thought that the mere laying of his staff on the boy's body, in his absence would, suffice, probably because he had carried it with him a good deal and had in that way impregnated it with his "healing power."

A more common method than that of actual physical contact between the healer and the patient seems to have been the making of passes over the sick person, a practice much in favour to-day among this class of therapeutist. This method is referred to in a remark

made by Naaman after receiving instructions from Elisha to bathe in the river Jordan for the purpose of curing him of leprosy. The advice appears to have been totally unexpected, and to have angered Naaman, whereupon he is reported as saying: "Behold, I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and *move up and down his hand over the place*, and recover the leper." This is no doubt a reference to the making of "magnetic passes" and indicates that the practice was common at the time.

The habit of "touching" or the "laying on of hands," so popular among the disciples, apostles and early Christians, is evidently only a modification of this method, the belief being that in this way healing power could be passed from the operator to the subject. St. Paul seems to have been particularly successful and used his gift to win converts to his new faith. His custom appears to have been to touch the affected spot or some part of the patient's body, a practice previously adopted by Jesus, and doubtless the pattern on which the early Christians based their treatment.

Gentile as well as Jew responded to this method, and the account of Paul's work on the island of Melita may, no doubt, be taken as a fair example of the way in which such healings were accomplished. The story is told in the Acts of the Apostles very briefly and explicitly as follows:

"And it came to pass, that the father of Publius lay sick of a fever and a bloody flux: to whom Paul entered in, and prayed, and laid his hand on him and healed him. So when this was done, others also, which had diseases in the island, came, and were healed."

It was believed that this mysterious power could be transmitted to inanimate objects and thence to the sick. Thus the apostle Paul is said to have magnetised fabrics and sent them to absent sufferers, after the manner of Elisha when he sent his staff to the dead boy. The practices till prevails, and has become considerably extended in modern times. Mesmer magnetised fabrics,

water and other materials for curative purposes; his famous *baquet* will long remain the classical example of this. Among Spiritualists the custom is extensive, and I have known many instances in which it has proved efficacious, the most amusing being that of a very fat woman who had such confidence in her power to heal, that on hearing of a young man who was seriously ill, put blotting-paper against her body and ran round a public square for the purpose of impregnating it with her magnetism, and then dispatched it to the sick man with instructions to keep it near his person, with, I understand, excellent results! There is good reason for believing that certain objects can become charged with healing force if passes are made over them by suitable people, or if they are kept in contact with the healer for a length of time.

Among ancient civilisations magnetic healing appears to have been very prevalent, especially in ancient Egypt, where it seems to have been regarded as a priestly function. There are many testimonies to this. The goddess Isis, on the zodiac of her temple in Dendarah, is depicted as making passes over a seated man; and a bas-relief from a tomb in Thebes shows a subject sitting down and a man evidently making passes over him. In the British Museum may be seen a Greek memorial stone dedicated to a physician named Jason, who is shown rubbing or massaging the bare body of a patient. In all probability massage had its origin in some such belief as magnetic healing and is a modification of the laying on of hands. The modern belief that friction is the basis of the cures is only a theory, and while doubtless partly true is not wholly so. Certain individuals make much more successful masseurs than others, although both kinds adhere strictly to the scientific method. The difference, therefore, must be in some personal factor which many believe to be the presence of healing magnetism in one case, and the absence of it in the other.

Singularly few scientific experiments have been conducted in magnetic healing, notwithstanding its great age

and popularity. This is perhaps owing to the fact that no force is generally visible when passes are being made, although patients often declare they can feel it affect them in a decided manner; but sceptics usually regard such feelings as due to suggestion. There are, however, a number of well-attested cases in which suggestion can have played no part, and any good healer may test the sensitiveness of patients by holding his hands a distance from their bodies, out of their field of vision, requesting them to describe in what part they feel the effect. In a large percentage of cases the healer's influence will be successfully located. I have tried this experiment with a powerful magnetist with success.

Very occasionally the radiation becomes visible; it may also be photographed. I am personally acquainted with one healer from whose fingers the emanation could be clearly seen by any one. It appeared to form in little phosphorescent globules on his finger-tips, and flowed so continually during certain periods that it formed lines of light glowing on the clothes of the patients after his fingers had passed over them; but there was no odour. The gift did not last long in this form, disappearing as mysteriously as it came; its curative value, however, was considerable.

The emission of light from human beings has often been known to accompany abnormal conditions of the human frame. "Some startling but apparently well authenticated cases," says the writer of the article on "Phosphorescence" in the *Encyclopædia Britannica*, "are on record of human beings having been luminous owing to certain states of disease." This phenomenon has been frequently noted both in and by persons in a trance condition. It is in fact fairly common for luminous bodies to appear in the presence of certain physical mediums, the communicating entities responsible for them generally claiming to have derived them from certain magnetic forces which they have been able to draw from the medium's body. Stainton Moses was often observed to be enveloped in a luminous cloud or white mist, and when

he rubbed his hands phosphorescent light seemed to be emitted from his fingers. This light enabled him to see his own hands in the dark. We are indebted to the late Dr. Hippolyte Baraduc, of Paris, for useful information on the existence of what he called "les fluides humaines," with which he experimented for medical purposes. His methods included photography, and the keeping on the foreheads of his subjects a strip of photographic film, encased in a light-tight wrapper kept in place by a thin bandage. It was found that with some people an effect was produced on the film. In the case of Miss Felicia Scatcherd, "a thin tube-like line, white against the black background of the film" was obtained. Experiments of this kind are said to have established the fact of the existence of a "radio-active emanation being given off by certain individuals, capable of registering itself on sensitised films, therefore objective in nature."

Commandant Darget's experiments, also with photographic films without the use of the camera, indicate that some of these emanations are coloured, differing in hue with different individuals, and "just as humans have fingerprints that never change, so they have their own colour ray," varying in intensity of colour with emotional and physical states. The colour on the films is said to be permanent and can only be destroyed with the destruction of the film. Spirit-photography affords more common and equally striking evidence of the existence of invisible radiations from the human body, and they appear so distinct in the photographs that one wonders how they fail to impress the human eye. Comte de Bourg de Bozas photographed an emanation from the hand of a sensitive discharging an electroscope, and in some instances invisible radiations have been responsible for the movement of objects a considerable distance from the medium.

The late Dr. W. J. Kilner's investigations of the "human atmosphere" constitute some of the most successful yet attempted, and give an excellent idea of the complex nature of invisible emanations. Although he was unable to say of what these rays consist, he

expressed the opinion that they belong to ultra-violet phenomena. He found that they were influenced by external forces such as electricity and chemical action, and still more by the mental, emotional and physical states of the individual. The emanations are coloured, but he considered it unquestionable that they do not belong to the ordinary visible solar spectrum. "We must," says Kilner, "be encountering a second and higher spectrum having shorter wave-lengths." Kilner's researches are particularly interesting because of their purely physical character, and can be repeated by anyone who takes sufficient interest.

Much that he discovered coincides with what clairvoyants long claim to have seen. I had the good fortune to use Kilner's own dicyanin screens, but, being clairvoyant, I was able to see better without them, a feature that the doctor himself had noticed with clairvoyants during his own experiments. By means of these screens Kilner considered that 90 per cent. of people with normal eyesight can see the emanations, and he quotes a case in which only one person out of four hundred who tried thus to see them failed.

It is interesting to relate the circumstances which led to his important discoveries, as it will give an idea how experiments may be pursued. Dr. Kilner was at one time electrician to St. Thomas's Hospital, London, devoting his time to researches into the mechanical forces of certain bodily emanations, and concluded that he had detected two forces besides heat that could act upon his instruments; these he considered were situated in the infra-red portion of the spectrum. There was a hitch in his experiments; and in the early part of 1908 he thought certain dyes would help him. After careful consideration he fixed on the coal tar dye "dicyanin," as most likely to be useful. He had heard of the phenomena of the human aura and thought it possible that he might make it visible. After trying various ways of using the dyes, he obtained the most satisfactory results by filling glass cells with an alcoholic solution of dicyanin; but as, after a

while, these changed their colour through chemical decomposition, he was obliged to keep them, when not in use, in the dark. Two of these screens were used for ordinary work, one dark blue and the other light blue, and by means of them he was able to detect a faint greyish mist round the head of a friend. In addition he frequently used a dark carmine screen, as well as other colours, including yellow and green.

All interested in magnetic healing and anxious to obtain personal evidence of the existence of mysterious human emanations would do well to practise Kilner's methods; they are simple and entail little more than the requisite time. It is not essential to use dicyanin, as in some instances coloured glass appears to answer the purpose almost as well, while many people do not even need that, the emanations being visible to the unaided eye. In this way knowledge of the human aura may be obtained, and also of certain rays which may be in some way connected with "healing magnetism."

The experiments should be conducted in a room so dimly lighted that the body of the person under examination becomes visible to the operator only after he has gazed at it long enough to become accustomed to the dimness. The light should proceed from one direction only, illuminating the subject equally all over. The observer should stand with his back to the darkened window with the subject at the other side of the room, about one foot from a perfectly dark background of black serge or some other unpolished surface, to avoid reflections. If coloured glasses or dicyanin screens are being used, each should be looked through for about 30 seconds in the direction of the sky, but not the sun, and the person should then be gazed at without removing the glass from the eyes. According to Kilner the screen ought to be held quite close to the eyes, to stop light impinging on the retina except through the screen. The influence of dicyanin screens should last for an hour or more. Their effect seems to be cumulative, enabling them to be dispensed with for brief periods. Care should, however, be taken

to guard against undesirable effects on the eyes, as dicyanin, if used much, tends to injure them. Some people find that the chemical greatly improves their power of vision, enabling them for some time afterwards to see ordinary objects more clearly.

For our purpose, attention should be concentrated on the auric "rays" described by Kilner, principally those which issue in streams straight from the body into space, and those which pass from one person to another. If the operator holds his hands a short distance from the patient, rays will develop between the two. Rays of the former kind are apparently projected into space at right angles to the body without deviation. In many instances they are perceptible for a considerable distance, growing fainter as they proceed from the body, finally fading away, but are particularly noticeable from the finger-tips, where they appear continuously. If the fingers of one hand are held eight or ten inches from those of the other and moved to and fro, rays will be seen issuing from one to the other in straight lines, moving when the hands are moved. Kilner suggests what he calls a "pretty illustration" of the persistent straightness of these rays, which never bend or curve, by one person holding his hands apart at right angles to, but in the same plane as, another person's, when it will be observed that the lines of force cross, secondary rays connecting the hands.

The various rays appear to be influenced by volition, and instances are on record showing that by an act of will they can be projected from various parts of the body, and even their colour changed; but in the normal state they radiate from all parts of the organism, with occasional unstable rays noticeable on account of their increased energy and colour. One of the predominating colours is pink or red, but occasionally violet and violet-grey appear.

Certain luminous natural phenomena among lower forms of life indicate the possibility of similar forces being connected with the human organism, and these, although normally invisible, might be made luminous if suitably

treated. For instance, among beetles we find certain sub-orders containing insects which have the power of emitting light, while the glow-worm, so well known in our hedgerows, emits a brilliant light at night. These lights often appear to be under the nervous control of the insect, to be influenced by excitement, and are believed to be a direct product of the nervous tissue itself. The light is particularly rich in blue and green rays, as are the rays emitted by the fireflies, which render the foliage of southern climates so brilliant at night. Other examples of luminous phenomena connected with living organisms are to be observed in the light which proceeds from the eyes of some animals and insects, especially when seen in the dark. In the case of some moths the light is distinctly violet. Cats and dogs give out green and sometimes red light, whereas the light from the human eye is often yellow, orange, and, in great anger, red.

With regard to electro-magnetic phenomena among living forms, some fish possess complicated electric organs developed out of muscular tissue, and have the power of accumulating the force in large quantities and *communicating* it to other animals, causing shocks similar to those produced by an electric current. And what traveller has not seen the seas, especially the southern seas, aglow with myriads of flashing phosphorescent lights, sent forth by some of their denizens!

The phenomena attending the exercise of these electric organs closely resemble the function of muscular tissue, by which energy is expended during action and accumulated during rest. "The time and strength of the discharge," says "The Royal Natural History," are entirely under the control of the fish. The power is exhausted after some time and needs repose and nourishment to restore it."

Exactly what the energy is that travels along nerves to cause muscles to contract or an electric organ to discharge itself, science cannot explain. Physiologists know that although it bears a definite relation to electricity, it is not electricity itself, since the rate at which

its impulse travels is too slow to be thus explained ; but that it is a form of ether vibration some authorities have no doubt. Although in the majority of cases it is invisible to the normal eye it is possible that clairvoyants may become aware of it in certain forms. In the case of a friend of mine the luminosity resembled that of glow-worms very closely.

N-rays, discovered by Professor Blondlot, of Nancy, in 1903, afford further evidence of the existence of invisible radiations from the human body. Although, like Baron Reichenbach's mysterious Od or Odyle, N-rays are given off by inanimate objects, their chief interest is that they are given off by nerves and nerve-centres, and Professor Charpentier demonstrated that their emission was greatly increased during functional activity, such as speaking or putting a muscle into action. Even the act of attention and mental effort generally were found to increase their activity. Furthermore, these rays will act on a photographic plate ; and Professor Becquerel discovered that animals put under the influence of chloroform cease to emit N-rays, although as soon as the influence of the anæsthetic passes off the emission of the radiation recurs. Later, Dr. Paul Joire showed that a nervous force, presumably N-Rays, was capable of being measured, and that it could be exteriorised by various bodies. This he demonstrated by the sthenometer, an instrument of his own invention, consisting essentially of a horizontal circular dial, marked out in 360 degrees, in the centre of which, balanced by a pivot on a glass support, is a needle or pointer, usually made of straw. One arm of this pointer is much shorter than the other, and weighted by a counterpoise to keep it in an horizontal position, and the whole is covered by a shade. All possible sources of error such as the action of heat, light, electricity and sound, having been eliminated by special tests, it was found that when the extended fingers of one hand are brought near the side of the shade without touching it, at right angles to the pointer, after a few seconds, in the majority of cases, a decided movement of the pointer takes place,

generally in the direction of the hand. In some cases this movement extends up to 50 degrees.

Dr. Joire also observed that not only do the extended fingers, but also substances which have been held in the hand, produce movement in the sthenometer needle, although, previously to being held, their proximity to the instrument caused no deflection ; thus proving the exteriorisation of the energy. The amount of movement varies with the nature of the substance, some materials producing no movement at all, indicaing that such substances are insulated against the power. In all other cases it was found that the movement occasioned by the substance was not as powerful as that caused by the hand which previously handled it.

Long before Kilner's researches occultists had described both the human aura and auric rays, and their descriptions agree to a large extent with Kilner's observations. Under the title of " health aura " much had been said relative to magnetic healing, for this was supposed to be the emanation responsible for the therapeutic power. Interpenetrating the body as a violet-grey mist, and extending slightly beyond it, this " etheric matter " is said to be linked up with the physical, mental and emotional nature of the individual—a vital force, with, in some cases, curative power. It is supposed to be derived from the sun, the source of life in this inner sense as well as the means of light and heat in the outer world. The atmosphere is full of this force, which is specially active in brilliant sunlight, and it is only by absorbing it into our physical bodies that we are able to live. According to occultists the absorption of this vital energy is one of the functions of the " etheric part of the spleen," which is supposed to have the property of specialising and transmitting the force as it passes through it, causing it to present a totally different appearance.

After passing through the spleen it is absorbed by the human body, taking on a pinkish colour, flowing in a constant stream through the whole organism and along the nerves, much as the blood flows through arteries and

veins, completely suffusing it. This vital force is said to be necessary for the proper working of the nerves, cessation of it causing loss of sensibility. It is generally supposed that temporary loss of feeling, as in intense cold, is occasioned by failure of the circulation of blood ; but those who have studied mesmerism are aware that similar loss of sensation can be caused by magnetic passes. This does not always interfere with the circulation of the blood, for the limb may remain warm, although in some instances the flow of blood is impeded, as perforation of the flesh is not accompanied by bleeding. Magnetic passes appear to check the circulation of the subject's "life-fluid," that of the magnetiser being substituted for it. The theory is that although the subject's nerves are still in perfect working order, they do not perform their office of reporting to his brain, because the fluid which animates them is connected with the brain of the operator and not with his own.

In explaining how this force is supposed to be connected with magnetic healing let me quote from a well-known work, *Man Visible and Invisible*, in which this theory is dealt with at some length :

"In a healthy man the spleen does its work in so generous a fashion that the specialised life-force is present in very large quantities, and is constantly radiating through the body in all directions. A man in perfect health, therefore, not only is able to impart some of it to another intentionally by means of mesmeric passes or otherwise, but is also constantly though unconsciously shedding strength and vitality on those around him. On the other hand, a man who from weakness or other causes is unable to specialise for his own use a sufficient amount of the world's life-force, sometimes, equally unconsciously, acts as a sponge and absorbs the already specialised vitality of any sensitive person who is unfortunate enough to come into contact with him, to his own temporary benefit, no doubt, but often to the serious injury of his victim."

This certainly describes the common experience of

people. The presence of some individuals seems to strengthen and brighten others, while the contrary effect is often experienced with those of low vitality. Especially is this noticeable with bed-fellows, particularly when one is young and the other old. It is, indeed, positively harmful for healthy children to sleep with aged people, who draw their vitality and weaken them, laying them open to the attacks of disease; but if a peevish, sickly child is permitted to sleep with its healthy, robust mother, it will be strengthened by mere contact, the vital force of the parent passing to the child, invigorating it. A lassitude is often felt by individuals in a Spiritualist séance owing to the temporary withdrawal of power from them to help the manifestations, although in a large percentage of cases it appears to be restored to them at the conclusion of the sitting.

Occultists maintain that the radiation of life-fluid affects the appearance of the purely physical part of the human aura, causing the well-known tiny particles of matter constantly being thrown off from the body, in insensible perspiration and other ways, to be forced out into an infinitude of straight lines if the person is healthy. If, however, he is unhealthy, the lines in the neighbourhood of the affected part become erratic, lying about in all directions in the wildest confusion, and drooping like the stems of faded flowers, as if drawn down by the force of gravitation.

"That is to say that the rapidity and parallelism of the lines of this health-aura are caused by the constant radiation of life-force from the healthy body; and as soon as this radiation ceases, the lines fall into the confused condition described above. As the patient recovers, the normal radiation of this magnetic form of vital energy is gradually resumed, and the lines of health aura are thereby combed out into order once more."

It is contended that as long as these lines are firm and straight, and the force freely radiates between them, the body is almost entirely protected against attack from harmful physical influences, such as the germs of disease,

as they are repelled and carried away by the rush of the life-force. But when these lines are weakened through wounds, injury, over-fatigue, extreme depression, or excesses and irregularities, an unusually large amount of vitality is required to repair the damage and waste within the body, and the system becomes a comparatively easy prey to disease.

This theory also lays considerable emphasis on the will as a power able to strengthen and conserve vital force ; and volition must always be regarded as a powerful ally to anyone able and willing to impart strength to the weak. The will can cause the transmission of power from one person to another without contact or passes, although passes seem always to have a beneficial effect, in strict accord with the beliefs of magnetic healers.

There are on record a number of excellent cases illustrating the existence of an affluence transmissible from one person to another, particularly since Mesmer startled the world with his remarkable cures and not less remarkable theory. It often appears as if intervening objects such as walls form no impediment to the mesmeriser's power, for, while he has been on one side of it and the unsuspecting subject on the other, mesmeric passes have induced the hypnotic state in the person towards whom they were directed. All this inclines to give significance to Mesmer's theory of an "universal fluid," subject to unknown laws, and capable of curing, as he fondly believed, every disease.

The theory was, of course, by no means new. Alchemists long before had sought to demonstrate the existence of a universal magnetism by which the action of bodies on bodies and human mind on human body could be accounted for. Pomponasius, a Professor of Philosophy at Padua, over 400 years ago expressed his confidence in the existence in people of a "magnetism" capable of curing sickness and disease. "When those who are endowed with this faculty," he writes, "operate by employing the force of the imagination and the will, this force affects their blood and their spirits, which produce

the intended effects by means of an evaporation thrown outward."

This reference to the use of the "will" and the "imagination" in healing magnetism is extremely interesting, and shows how near modern views these old researchers were. They seem to have been well acquainted with the theory of Coué that "imagination is stronger than the will." It is certain that the power of suggestion was well known to Pomponasius and his friends.

That learned man John Baptist van Helmont—who was educated for the medical profession but spent his life in chemical research which resulted in the discovery of laudanum, spirits of hartshorn, volatile salts, and aeriform fluids to which he gave the name Gas—writing a few decades later, shows how firmly alchemists believed in magnetism as a "universal agent," as much the property of living forms as of inanimate objects.

"Magnetism," says he, "is a universal agent; there is nothing new in it but the name; and it is a paradox only to those who are disposed to ridicule everything, and to describe to the influence of Satan all those phenomena which they cannot explain." He defines magnetism as "that occult power which bodies exert over each other at a distance, whether by attraction or repulsion."

There are at present no absolutely reliable means of distinguishing those who have magnetic healing power from those who have not. Some people believe that good healers are usually dark-haired and physically strong, and there is good reason for regarding this as generally true. It is, however, by no means invariable, as some very fair people, in no way noted for good physique, have been excellent healers. The gift, like mediumistic faculties, is generally distributed without regard to apparent physical peculiarities. I have often been astonished by the physical appearance of famous mediums; they are frequently very unlike what one would suppose, judging by their strange gifts. One of the most powerful of telekinetic mediums was a girl of about

sixteen, while perhaps the greatest of modern apport-mediums was a little woman not more than five feet in height and of equally slender proportions. Similar characteristics are common among magnetic healers.

Clairvoyants often believe they are able to detect healers, and on the whole their judgment seems to be sound; but the surest method to discover whether one is thus endowed is carefully to experiment, and judge by results. The practice is simple and has the happy advantage of requiring no special setting. A willing patient and an earnest operator supply nearly all that is required. There are certain popular rules deserving observation which appear to have been evolved from practical experience; but each healer usually has some pet method of his own, although these are seldom more than modifications of the popular rules.

When treating a patient it is wise to let him sit or recline comfortably on a suitable couch, and then slowly make passes over him from head to feet. The operator's hands should be kept an inch or so away from the patient, fingers apart and attention concentrated on the object of the treatment. It is advisable to make these passes down the back as well as down the front of the patient, and on special occasions it may be advisable to make them down the sides also. This should be continued for several minutes, care being taken at the end of each pass either to close the hands or swing them widely away from the body of the patient, otherwise "demagnetisation" will take place and the value of the effort will be undone.

For general purposes passes should be made over the principal parts of the brain and nervous system, as animal magnetism seems particularly beneficial in stimulating nerves and nerve-centres. For this reason careful attention should be paid to the various nerve-plexuses of both the cerebro-spinal and sympathetic nervous systems, as from them radiate various nerves to the special organs and tissues which they serve.

For the purpose of improving intellectual activities

the cerebrum should, of course, be attended to. This is particularly helpful in cases of weak memory, lack of will-power and concentration, for certain troubles connected with the sight and sense of smell, and for paralysis and loss of sensation. It has long been known that each cerebral hemisphere innervates the opposite side of the body, so that if the cortex of one hemisphere be destroyed or functionally separated from the lower parts of the brain by destruction of the internal capsule, paralysis and loss of sensation on the opposite side of the body is produced, and magnetic passes should be made accordingly. It will also be found useful to treat this part of the brain in nearly all cases of defective speech, writing, arm and word deafness—a peculiar disorder in which the patient may not be able to understand anything said to him. He may be able to speak volubly, but the words form mere gibberish.

In the same way loss of power to read, arising from a blotting out of all the higher visual memories, more especially connected with written and printed words, are usually due to cerebral defects, and the upper brain should therefore be well magnetised. It is seldom that such advanced cases are met with, but in minor degrees such defects are fairly common. I know a well-known public speaker who has the curious habit of occasionally saying exactly the opposite of what he really means, and he is quite unaware of doing so. Some students are often inclined to read quite wrongly the matter they are studying. Minor cases of this kind can be benefited by the magnetiser concentrating his passes on the left cerebral hemisphere.

Within the limits of a single chapter it is impossible to enter into all the details of the functions of the various parts of the brain and nervous system. Nor is it necessary, as full information can be obtained from almost any standard work on physiology. We need do no more than refer to the more common features of magnetic healing, those calculated to produce the best results. Few people can claim to know what happens in cases

of ordinary medical treatment, and what we are chiefly concerned with is how to produce the best effect rather than correct diagnosis.

"The hind brain," as the cerebellum, pons varolii and medulla oblongata are frequently called, may be considered as continuous with the spinal cord, and for magnetic healing purposes should be regarded as one of the great centres on which to concentrate, owing largely to the number of special nerves which originate there, supplying some of the most important parts of the body. When making passes the hands should be allowed to pause at the base of the skull where the "hind brain" is situated, passing in turn down to the cervical plexus, placed opposite the four upper cervical vertebræ; thence to the brachial plexus, extending from the lower part of the side of the neck to the axilla; down the dorsal nerves, twelve in number; then to the lumbar plexus; and finally to the sacral plexus, situated at the base of the spine.

Besides being a carrier of motor and sensory impulses, the spinal cord is also able to carry out numerous complicated reflex movements, most of which are under the control of the cerebral centres and will. Of these reflex functions the chief are—walking, micturition, defæcation, impregnation and parturition, muscular and vascular tone.

The various plexuses of the sympathetic nervous system should be treated similarly. These great centres consist of large aggregations of nerves and ganglia situated in the chest, abdomen, and pelvis, and from them pass nerves which supply the viscera. The cardiac plexus is situated in the region of the heart and greatly affects that important organ; the abdominal plexus consists of the solar plexus, a great network of nerves and ganglia situated behind the stomach and in front of the aortic artery, and from it are derived nine other plexuses connected with various organs and tissues and performing different tasks, many of them connected with the digestive and assimilative functions; while from the pelvic plexus branches are distributed to all

the viscera of the pelvis, including the generative organs.

Concentration of the healer's efforts on these parts is obviously useful. They have the advantage of being easily located by anyone, without much knowledge of anatomy.

Many healers believe the best results are obtained by actual contact with the patient's body, and for this reason various " circuits " are set up, the idea being that by touching the individual at different parts with each hand a magnetic current passes through the body from one hand to the other. Exactly how true this is nobody seems to know, but many healers adopt the method with success. Perhaps I can do no better than quote from a very popular work on this subject published in America :

" The principle of special treatment is to form a circuit with the patient's body as a point of contact between the two hands. The current is thus passed through the resistance, which is the patient's body, and returns to the healer. The latter becomes conscious of the fact that the circuit is formed by a sensation of tingling in his left hand from contact with the body, keeping his right hand in the same position as before. He then uses his left hand merely as a stimulus to the force, by tapping lightly with the fingers of the left hand from time to time upon the body, or stroking."

In thus treating the patient the right hand should be placed in the region of the solar plexus, or pit of the stomach, the left hand resting upon some portion of the spine, against the bare skin whenever possible. It is agreed that the force can pass through clothing ; but to be efficacious in the maximum degree, the hands should rest firmly on the flesh of the patient. This advice is certainly supported by the testimony of many capable healers, but should, I think, be avoided when treating the opposite sex, owing to a certain degree of indelicacy which may prove offensive to sensitive people and give rise to a mental condition unfavourable to good results. I feel I can speak with some authority on this subject, as for nearly twenty years I have been interested

in magnetic healing in a practical way, as well as most other forms of psycho-therapeutics, including hypnotism and mesmerism. My experience certainly favours the non-contact method, which, in addition to being inoffensive, is certainly more sanative. If contact is, however, considered essential with patients of the opposite sex, it should not exceed the old mesmeric practice of touching the person's hands, face and neck. Pressure on all other parts of the body should be through clothes, which in most cases are absorbents of animal magnetism, holding the healing force to the advantage of the patient.

Although lengthy treatises have been written on magnetic healing, it is unnecessary to prolong the subject; as most of the works contain little more than wearisome descriptions of the methods adopted by the authors when treating different complaints, mixed with positive statements more often based upon imagination than upon careful experiment and observation. Apart from a few general principles the healer must be left to his own resources, as these usually produce good results.

It is unwise to be too venturesome in the selection of disorders to be treated. Acute and critical cases should not be undertaken except at the insistent wish of the patient, and even then it is unwise not to have the patient under the supervision of a qualified medical man. This is suggested as a safeguard to the healer, who has no powerful officially recognised organisation to support him in the event of the death of a patient giving rise to criticism, as it is almost sure to do if the news reaches members of the medical profession. When an individual has been pronounced incurable by doctors unorthodox methods are fully justified if desired by the sick person. Nor should the healer treat contagious diseases, because of the obvious danger to other people.

This advice is not given because of doubt as to the curative value of magnetic healing, but merely for the sake of the security of the healer as well as of the patient. In common with other unorthodox methods there are far too many testimonies to remarkable cures brought

about by the use of healing magnetism to deny the power of this agent, even after full allowance has been made for the influence of suggestion, which must nearly always play a prominent part in magnetic healing. There seems to be no limit to its possibilities, which appear to range from the cure of such simple inconveniences as ordinary headache to the most distressing cases of morbid change of tissue.

Especially efficacious does it seem to be when the gift takes a mediumistic form. There are in Great Britain alone hundreds of healers of this order who are doing excellent work, and in nearly every case they attribute their results to the co-operation of spirit-helpers who are believed to be the intelligent factors behind their work. The "controlling" of these people agrees in general with that of other forms of mediumship and their genuineness cannot, I think, be reasonably doubted. The mediums nearly always leave themselves to the inspiration and guidance of their controls, who diagnose the disorders and direct the treatment of the patients.

For the development of healing mediumship it is advisable to sit in an ordinary general developing class, especially if it includes the presence of one or two people in indifferent health, and then to follow every reasonable impulse to treat them magnetically. In some instances the desire will be accompanied by unmistakable signs of control, when usually greater skill and intelligence will be shown in locating the seat of the disorder.

Magnetic healing, whatever may be its exact nature, will always rank high among the most practical psychic gifts, and is deserving of far more attention from the scientific world than it has as yet received. Already it has conferred untold blessings on sufferers by easing their pains and restoring them to health.

CHAPTER XI

Physical Mediumship

ALTHOUGH the physical phenomena of mediumship differ so much from the mental it would be wrong to suppose they involve no psychological states. Indeed, the failure to appreciate the connection of the medium's mind with supernormal raps, levitations, materialisations and kindred manifestations has done more to complicate the study than perhaps anything else. Because physical phenomena occur outside of, and at a distance from the body of the medium, observers are inclined to think the mentality of the sensitive is unaffected, and sometimes the condition of the psychic tends to justify this idea.

Most "direct voice" mediums, for instance, appear to be quite conscious and psychologically normal during their séances, and one is often struck with their matter-of-fact attitude. They will often seem as detached from the proceedings as any of the sitters, showing clear and apparently perfectly normal intelligence in the manner in which they superintend affairs, advising investigators how best to encourage the voices to speak up and give veridical information. Yet in most cases this mental attitude is probably as misleading to the psychic as to the casual observer. Physical mediums during the exercise of their gifts are more often than not tuned up to an acute degree of mental sensitiveness and occasionally reveal the fact.

The least disturbance may cause them keen mental

pain; they may be "jumpy" and querulous, a fault often to be discerned; full of vague fancies, responsive to the least suggestion, and worried lest proceedings should prove unsatisfactory. Frequently they border on hysteria, and not seldom act in a manner calculated to spoil the very thing they are most anxious should succeed, and even to arouse suspicion as to their genuineness. This is all very distressing and irritating, but a factor the investigator has to face if he desires properly to understand physical mediumship. Anyone who undertakes to develop this form of sensitiveness attempts a task full of interest, perplexities and strange difficulties, not the least of which will arise from his own conscious states. The medium may completely deceive himself by erroneously thinking that because he feels normal he is normal, thus mistaking various impulses of a supernormal origin for the natural tendencies of his own normal self.

The case of Eusapia Palladino affords an excellent example of the peculiar psychological effects that physical mediumship may produce, totally deceiving the unsophisticated enquirer, who confuses his own conceptions of what should happen in the séance room with what really does happen. This wonderful medium, of whom it was said "one half of the world" was convinced was a fraud, and the other that she was genuine, lived for many years under a cloud of suspicion, entertained even by those who were convinced that she possessed genuine supernormal powers. She was often caught frauding, while her hands and feet usually inclined to act in a suspicious way. Here was a perplexing problem; a poor, ignorant, Neapolitan peasant woman, prepared to submit herself to any tests that qualified scientists cared to devise, and then clumsily trying to trick them! Now see the result of personal enquiry by one who had been among her severest critics when acquainted only with the reports of others: "Eusapia is genuine," writes Hereward Carrington, after a series of extremely careful investigations conducted by himself and two equally

critical collaborators, on behalf of the English Society for Psychical Research. Why this *volte-face* on the part of one who had previously expressed the opinion, based on years of observation, that 98 per cent. of all physical phenomena were fraudulent? It undoubtedly rests partly on the fact that special attention during the Eusapia experiments was paid to the psychology of the medium, and the investigators were thus able to discover that when the medium attempted to cheat she was not always responsible for her actions. Just before the phenomena she would be seized with an irresistible impulse to produce them, and if not restrained would do so. "But if she *is* restrained," says Mr. Carrington, "genuine phenomena will result—as we repeatedly ascertained."

Similar impulses are probably the cause of a good deal of spurious phenomena occurring with perfectly capable mediums, and it is essential that mediums should recognise, and guard against these impulses, as well as that the investigator should realise their existence. They are not always avoidable, however, as in some instances the medium is only semi-conscious or entirely unconscious during the séance. The impulses seem then either to come through the sensitive's subconscious mind, or through the direct action of the "control." There is reason for supposing that on some occasions, at least, the control is acting impulsively also and is not intent on deceiving.

The psychological effects produced in Eusapia were often so obvious that one wonders how investigators could have been deceived as to their source. Her own account of her mental states during phenomena shows how profound the changes were. She declared that she remembered most of the phenomena, but occasionally had lapses of memory when important manifestations took place, and sometimes remembered very little of what had transpired. This is significant as it indicates that during the less important phenomena, the energy might be directed by her own will; indeed, Eusapia appeared

able to do this. But during the more important phenomena, when the intelligence known as "John King" was in evidence, the medium knew little or nothing of what took place. The passing of time was accompanied by psychological changes in Eusapia, for when young she experienced actual physical and mental relief after her sittings, as if congesting energy had been removed; but later in life she felt and showed signs of physical and mental strain and depletion.

Dr. Schrenck-Notzing had, during his careful experiments in physical mediumship, the importance of psychological states impressed upon him, and in his famous work on "The Phenomena of Materialisation," takes the opportunity of referring to it for the guidance of other researchers. He points out that although the psychology of physical mediumship is not sufficiently known, in a moral sense it seems to lie apart from the normal course of mental events. When writing thus he doubtless had in mind the tendency of mediums to respond to the powerful impulses so often accompanying the exercise of their gifts. That is why he so emphatically declares, "Many so-called exposures have exposed nothing but the ignorance of the exposers."

The peculiar mentality of physical mediumship appears to be assailed from two sides at once—the metethereal and the physical; for not only do the desires of the invisible operators affect sensitives and often impel them to action, but those of the sitters do likewise. This is why the conjurer will always have the advantage of the medium. He at least is guarded by his strictly normal self against the mental and emotional attitude of his audience, should they prove antagonistic, which they seldom do; but the medium is singularly responsive to, and frequently dependent on, the thoughts and feelings of the assembled company. If these should be unsympathetic and malicious, as, alas, they too frequently are, or even frivolous though well-intentioned, they seem to make strong impacts on the medium's consciousness, hindering and often deflecting results; while kindly feelings always help.

Regarding this, Schrenck-Notzing says: "According to observations, it is clear that the general direction of the subject matter of the thoughts of the persons taking part in the experiments have an influence upon the psychic conditions of the medium, and sometimes also on the character of the phenomena produced. The mediumistic organism seems to be an exceedingly delicate reagent, very much open to the influence of suggestion." Thus he found it necessary to utter a warning against allowing so-called professional exposers, without any appreciation of the delicate psychological difficulty of the problem, to enter a serious séance. He would even exclude scientists suffering from "mediophobia," as he calls the predisposition to regard all psychic phenomena as fraud, because they are apt to defeat the true end of science.

This criticism of the incompetence of unqualified investigators, coming from a declared opponent of the Spiritualistic interpretation of psychic phenomena, is particularly impressive, and shows how correct Spiritualists have been in their observations, as, long before scientific investigators emphasised the psychological importance of mediumship, they had already remarked upon it. The truth is, mediumistic activity may be compared with artistic creation. A good artist, be he musician, poet or painter, requires the necessary emotional condition in order satisfactorily to express his gift.

Perhaps we shall never know the psychogenetic factors of mediumship. One great physiologist, after more than 30 years' research, has declared that physical phenomena involve a new chemistry, a new physics, and a new physiology; they also involve a new psychology strictly continuous in nature with that with which we are commonly familiar. The beneficial effect of sympathy and the harmful effect of antagonism are well-known in normal mental states.

Madame d'Espérance and Miss Kathleen Goligher may be quoted as instances of purely conscious physical mediums, neither exhibiting during their séances unusual

psychological states. But a close examination of their experiences will show that this was only apparent ; that in reality they underwent important psychological modifications, which, in the case of Madame d'Espérance, were very profound. She was astonished when she discovered this, and for a long time much of the change was unknown to her, although reference had been made to it secretly to other people by at least one of the entities who materialised repeatedly at her séances. One of the outstanding features of the change was the transference of sensation from the materialised forms to herself. This would often occur when the forms were a considerable distance from her, any contact between them and foreign bodies being reflected in her own person. Thus, if a sitter touched a form Madame d'Espérance felt as if they were touching her in the same part of the body. If the materialised form grasped anything, the medium's hand would involuntarily close, accompanied by the sensation of grasping the object. It was this transference of sensation which led her to declare that although the intelligence animating the form was distinct from her own, the materialised organism was in some unaccountable way part of herself.

Recent investigations into the nature of ectoplasm have thrown light on the accuracy of her conclusions.

Miss Kathleen Goligher, with whom I am well acquainted, and with whom I sat several times at Dr. W. J. Crawford's experimental séances, appears to have been one of the most normal physical mediums ; but even she was not exempt from certain psychological peculiarities when exercising her gifts. Certain reactive bodily movements, synchronising with the phenomena, indicated that strange physical and mental changes had occurred of which she seemed totally unaware, the principle one being apparently anæsthesia of the body, which enabled her to bear the strain the phenomena imposed on her physical organism. An interesting phase of her mediumship which one seldom hears mentioned, throws some interesting light on the mental and nervous conditions involved during the exercise of

her powers. Dr. Crawford refers to it in "The Reality of Psychic Phenomena" as follows :

"Occasionally when I have desired it, she has gone into trance, not for physical phenomena, but to allow me to talk to the entities purporting to speak through her. One of these, who says he was a medical man while on earth, and whose function at the circle is to look after the health of the medium during phenomena, has told me (a little obscurely, it is true) that there are two kinds of substance taken from the members of the circle and used in the production of the phenomena. One of these is taken in comparatively large quantities from medium and sitters, and is all, or nearly all, returned to them at the close of the séance. The other is taken in minute quantities, and can only be obtained from the medium, and this stuff cannot be returned to her because when it is used for phenomenal purposes its structure is broken up. It consists of the most vital material of the medium's body—stuff from the interior of her nerve cells—and only the most minute quantities can be removed without injury to the medium."

The connection between living tissue and consciousness is, of course, so intimate that interference with one is sure to react in some way on the other. During the last few decades research in psychology and therapeutics has done much to reveal the influence of mind on the body, and there is no reason to suppose the effect is one-sided. As a matter of fact in physical mediumship, where the physical states are abnormal but healthy, there is good reason for supposing that the root of the physiological changes involved is of a psychological character. The change is primarily in the consciousness ; otherwise how can we account for the successful replacing of the tissues which have been extruded in ectoplasmic form ?

Telekinetic phenomena reveal how profound these psychological changes must be ; while they shake orthodox physiology to its very foundations. They involve, in many instances at least, the withdrawal from the body of the medium of a substance at first amorphous or

polymorphous, which subsequently takes on diverse forms, usually representations of more or less complex organs. This substance generally frequently transforms into organs or organisms more quickly when in the vaporous state; when in the liquid or solid it often changes sufficiently slowly to enable a notion of the genesis of the phenomena to be formed. It exudes specially from the natural orifices and the extremities, from the nipples, and ends of the fingers. With some mediums a good deal comes from the mouth, the interior of the cheeks, the palate and the gums.

Efforts to produce organs and organisms from ectoplasm are not always successful; perhaps more often than not results are imperfect; in the words of the late Dr Gustave Geley, there are miscarriages, monstrosities, and aberrant forms.

One thing is clear, namely, the various tissues of supernormal physiology, a term which properly includes "psychic rods" and "psychic cantilevers," as well as materialisations composed of bony, muscular, visceral, and nervous tissue, are derived from a simple, basic substance, the mediumistic plasma, and this is derived by unknown means by invisible operators from the medium's body. A second valuable observation is—and here we may again quote Geley—that these wonderful manifestations are obviously the production of a "superior consciousness," which builds them up, organises, directs, and maintains them. An idea, evidently projected from a powerful intelligence, moulds this subtle ideoplastic substance, giving form and attribute to it. This, you will observe, has a philosophical as well as scientific significance, as it shows that the purely mechanical conception of nature is insufficient.

Dr. W. J. Crawford confirmed what had been formerly suspected, namely, that even simple telekinetic phenomena required the presence of ectoplasm. His "psychic structures" were derived from the medium's organism and returned to it as he clearly demonstrated. Doubtless something of the same process pertains to all forms of

physical mediumship, whether in the production of the direct voice, slate-writing, psychic photography, levitations, raps, scents and kindred phenomena. Long before Crawford's time the existence of supernormal physical causes was recognised as part of the basis of telekinetic phenomena. Dr. Julien Ochorowicz, in the early part of the present century, observed the presence of "etheric threads" which became rigid and lifted objects during his experiments with Mlle. Stanislawa Tomczyk. Sir Oliver Lodge, commenting on physical phenomena, in the *Journal* of the S.P.R., November, 1894, says:

"Physical movements imply a source of energy, and it may be assumed that the energy is drawn from those present—principally, I suppose almost entirely, from the medium, who was sometimes completely exhausted, although she was usually quite restored by a night's rest. I shall leave others to report on the dynamometer readings, which, as already incidentally mentioned, were taken before and after each séance, in order to ascertain, if possible, the source of the energy. Nothing has yet been clearly proved by them so far as I know, but if once the movements are admitted, it will be conceded that animal vitality is the most natural, indeed the only likely, source of the energy employed . . . I do not regard the attempt at detection of the seat of the reaction as affecting the evidence for the reality of the movements, but as conveying information as to the laws of the unknown force. I anticipate, but quite gratuitously, that the reaction will be found on the person of the medium, so that when she is supporting a table she will be found heavier by the weight of the table."

This supposition has been found correct, first by the Psychological Institute of Paris, then by Dr. Crawford with his medium Miss Goligher, who, he repeatedly proved, took the weight of the levitated table almost exactly. The remaining few ounces he attributed to psychic cantilevers passing from other members of the circle. Even the possibility of this was foreseen by Sir Oliver Lodge, who expressed the conviction that during Eusapia's

séances that medium bore the principal weight of the levitated objects, but that the weight was also distributed "through the room."

The widest difference appears to exist in the effects produced on physical mediums during the phenomena, and because of this it is difficult to advise the way in which each should endeavour to develop. I experimented personally for three years to see whether I could obtain results, and found I could do so occasionally when alone. Apart from a few spontaneous raps I was unable to obtain any physical phenomena in the presence of other people. I fear I cannot recommend the adoption of my method except by those who have extreme confidence and strong nerves, nor can I recommend such patience and persistence for so small a result, although it has proved of the greatest value to me personally. My habit was to sit twice each day for not less than one hour on each occasion. This often entailed fourteen hours each week; this for for three years is so serious a consideration, that no one without the intention of using what gifts he may be fortunate enough to develop should be so prodigal of time.

My reward was to obtain about fourteen different unquestionable supernormal physical experiences, including several materialisations, once in full daylight, and always with a fair degree of visibility. The phenomena did not always occur during the sitting, but some hours later, and invariably when I was alone.

It was my habit during the sittings to seat myself comfortably in an easy chair, or to recline on a couch in a semi-darkened room with perfect quiet, after having offered a prayer for security and guidance and invoked either by word or thought such spiritual powers as could help me in my experiments. Needless to say, in these attempts to penetrate into the unknown, nothing but absolute confidence in myself could have carried me through the trying ordeals that often fell to my lot; but I never came to any harm, and I had ample proof that great care was being taken by the invisible operators

that no injury should befall me. I can recall only two occasions during those eventful sittings that indicated harm, the last being sufficiently serious to cause me to suspend the efforts at the suggestion of the spirit people.

By dispensing with music and company I violated all popular views on the subject of psychic development, but the results showed that these agents are not indispensable. It may be, of course, that had I adopted other methods I might have had a greater measure of success. However, if anyone desires to obtain evidence of physical mediumship under conditions which may prove most satisfactory from the purely personal point of view, my way might be tried.

As this book is primarily for the guidance of those who wish to develop practical forms of mediumship, phases which can be exercised in the presence of and for the benefit of other people, it is necessary to give instructions how best this can be accomplished. Those just beginning mediumistic development of the physical order will do well to try what Dr. Crawford termed a "contact séance," *i.e.*, one in which the members of the circle place their hands on the surface of a table. This is a very elementary way of communicating with the next world, but it has certain advantages which may prove invaluable. It may, for instance, be the means of enabling the investigator to get first-hand advice as to the form of mediumship he is most suited to develop, and how to proceed with the task. It will, as a rule, prove an excellent method of proving whether the individual possesses the power requisite for physical mediumship, for, with few exceptions, individuals with power enough to move a table supernormally can become rapping mediums. The absence of this simple but impressive sign is usually an indication that the person is not sufficiently qualified to enable him to become an efficient voice medium, or slate-writer, or materialising medium, or whatever gift of a similar nature he may desire.

Under good conditions table-rapping is a fairly satisfactory means to more advanced phases of psychic

phenomena. There is a continuity between these phenomena, from the most elementary to the advanced, which is more real than apparent.

If several people sit round a small wooden table there are several possible natural causes why it should move, but the only kind which interests us is that which arises without the aid of muscular action; this only can be regarded as a true supernormal action. It may cause the table to oscillate to and fro, dance about the floor, and even rise bodily from it. When the table is thus moving it possesses a peculiar attribute of inherent liveliness and lightness difficult to describe, but unmistakable, and sufficient guarantee of the supernormal nature of the cause. On the other hand, if the psychic force is absent or not being applied, the table feels heavy and dead.

Very few people succeed in obtaining levitation with or without contact, particularly the latter; those who do are good physical mediums and may reasonably hope for more striking phenomena. More frequently knocks may be heard proceeding from some part of the table or room, and these also are excellent signs of physical mediumship. When, however, the table does not move, or moves about on one leg and never wholly leaves the floor, even though evidential communications may be thus received, it is unlikely the medium is powerful enough to advance to higher forms.

In any case, sufficient time must be devoted to experiments before a definite conclusion can be arrived at, as mediumship is so elusive and difficult to gauge that no rule can be regarded as absolute. Nevertheless I have known a medium who could never get a table to move in a convincing way to have materialisations; but this is rarely the case.

Occasionally the knocks and levitations may be caused through the presence of the entire company. The combination of their magnetic forces may prove sufficient to supply the requisite power, none of them being individually mediumistic enough to obtain the result. As

a rule the presence of a powerful physical medium is quickly indicated, and rapid progress through the initial stages of psychic development is made.

Physical mediums should always sit, if possible, on wooden chairs, avoiding cushions. Some scientific experimenters have even found it advantageous to have chairs and tables without metal nails, as for some unexplained reason these hinder results. Cushions obviously absorb psychic magnetism. Sitters should, when comfortably seated, place their hands lightly on the surface of the table, palms downward, the little finger of each hand touching the little finger of the hand of the sitter on each side, but their own hands not in contact. The reason for this is that the psychic fluid, probably a very attenuated form of matter which is associated with psychic energy, is caused to circulate through the bodies of the sitters, gaining strength from each, and if a person's own hands are in contact there is, to use an electric analogy, the likelihood of a short circuit, and his quota of energy cannot be taken. In some instances the combined psychic energy of the other sitters is attracted to the medium and united with his more valuable power. After half an hour or so it may be found possible to relax these precautions without injury to the phenomena, although, in some instances, it may be found necessary to keep the circuit unbroken.

If a cold breeze is felt playing on the hands it may be taken as a favourable sign. Lowering of the temperature may be felt by some of the sitters to an uncomfortable degree, and "cobwebby" feelings may be felt about the face and neck. It may now be concluded that psychic action is taking place. After a while the breeze may stop and the fingers become warm, probably due to the withdrawal of psychic energy having ceased.

When sitting round a table the two sexes should alternate, although the rule is not without exception. If phenomena are not obtained, try various alterations in the positions of the sitters; but if phenomena are obtained try to get advice from the invisible operators as to the

best disposition of the sitters. They may advise a re-arrangement of them, beneficial to results. They may even advise the removal of a sitter's hands from the table, and in extreme cases his withdrawal from the room. This must not be regarded as derogatory to the character of the sitter, but due to the unsuitability of his psychic constitution for the occasion ; in other circles he may be helpful and even a medium. Of course, it may also be owing to his unfavourable attitude of mind.

The type of table used in these experiments is of some importance. Dr. Crawford, who made this form of mediumship a special study, found an ordinary deal table, not polished or stained in any way, most suitable, the reason being the " psychic arms "—usually invisible and impalpable structures—which grip and move it about in non-contact phenomena, are best able to act on plain wood. Rough surfaces, within limits, are helpful. Polished bodies, whether of metal or wood, offer surfaces difficult for these arms to grip. An open porous wood is best, for in addition to possessing a suitable surface the wood appears to store psychic energy.

The weight of the table should not exceed ten or twelve pounds, for the heavier the table the greater will be the amount of energy required to move it. The table should be firmly and strongly made, as sometimes the movements caused by psychic action become violent, and I have seen a strong table nearly broken to pieces in a single sitting.

The séance-room should be situated in a quiet part of the house, well-ventilated and of moderate temperature. Care should be taken against admitting too much light, and if possible that should be red or blue. In all but the rarest instances the higher manifestations will occur only in the feeblest light, and in many cases all light must be eliminated. This is, of course, unfortunate. Crawford suggested that the fact that nothing of any magnitude can be obtained in ordinary light is a provision of Nature, for otherwise, he suspected, our world would be continually under impact from psychic realms. The principal specific reason, however, appears to be that

light vibrations prevent the efflux of psychic energy from the bodies of the sitters, or else inhibit the emanations from the body of the medium: "that is to say, the ether ripples interact on the psychic stuff generally and break it up."

I once saw Dr. Crawford give a striking demonstration of the destructive effect of light on physical phenomena. At his request the invisible operators produced in a faint red light tremendous knocks, comparable to a man striking the floor with a sledge-hammer. After requesting them to continue their effort unabated, the doctor gradually lifted the red shade from the gas, and as the light grew stronger the sounds grew weaker, ceasing altogether when the red shade had been completely removed. Then he commenced slowly to replace the shade, and as the light grew fainter the blows became louder, and when the shade was fully readjusted the sounds were as loud as originally. The invisible entities assured us that they had at no time relaxed their efforts, the alteration in the sounds having been caused solely by the changing light.

However, the question of the degree of light necessary is a personal one. Some physical mediums can obtain results in strong light, and most can obtain them to some extent in the dusk of evening; therefore let each experiment for himself.

Physical séances generally should not last for more than two hours or less than one, unless there is some special reason. At the conclusion of the sitting it is wise for the members to clasp hands in chain formation for a minute or so, requesting the entities controlling the circle to average up the loss of energy caused among the sitters.

When sitting for materialisations it will be found advisable to place the medium behind closed curtains, the other members sitting in horse-shoe formation outside. A red light may be burned in the room, but the inside of the cabinet—as the part separated by the curtains is called—should be kept perfectly dark, unless

special request is made by the controlling entities to the contrary. Materialisations usually form in the dark and then advance into the light. A very good method in séances held in complete darkness is to have a phosphorised slate in the cabinet, so that the materialised forms may pick it up and hold it against themselves for the purpose of appearing to the sitters.

For the development of the "direct voice"—a very popular form of mediumship—the medium should sit in ordinary circle formation with other people. The trumpet, an aluminium one for preference on account of weight, should be placed on bare boards, or a special piece of wood made for it, water having first been poured through it. The reason for the water has, as far as I am aware, never been explained, except that it is said to give "power," and experience has justified its use. I have never sat in a good trumpet séance in any country without this practice being religiously adopted, and usually after the water has passed through the trumpet it has been kept in the room in a bowl throughout the proceedings.

No form of mediumship seems so much affected by light as this one. In the early days of development it is wise to eliminate every ray of light, no matter how faint, and as the mediumship unfolds, light may be experimented with. I have known the faintest ray, quite invisible to the eye until special attention has been called to it, to suspend operations until it has been removed, when excellent results have followed. It is not advisable, when sitting for this and other forms of physical mediumship, to experiment in more than one thing at the same time; that is, if voice phenomena are wanted, no one should try to become clairaudient or clairvoyant, or go "under control" for "message bearing." To do so seems to direct the power from the main end, and may destroy all possibility of achieving it. If other forms of mediumship manifest spontaneously they should be welcomed, but in most instances they will be proof that the form of mediumship desired will not be forthcoming.

Closed slates with a small piece of pencil inserted may be kept in the séance room without interference, so long as no special wish prevails among the sitters for slate-writing. If the spirit operators can use these implements they may do so and may prefer them to the trumpet.

During all physical séances the sitters should maintain a cheerful, optimistic frame of mind. Singing and pleasant conversation are also helps, and it is best to keep them going without cessation, as noise and harmonious sounds seem to contribute to the "direct voices." Nothing is more certain than that a serious, tense mental attitude is inhibitive to this phenomenon, possibly because the next world is happier than earth, and therefore depressing mental states are antagonistic to the general psychological atmosphere prevailing there.

Nearly all physical séances are, according to Dr. Crawford, divided into two fairly well-marked stages. There is the stage of preparation of psychic instability, and the stage of psychic equilibrium. In the former the various initiatory processes are set in operation which presently result in the phenomena. He thought that the preparatory part of the séance-time is required chiefly to set processes going which presently result in a supply of psychic energy being obtained from the bodies of the sitters. The nervous twitching of the body, often experienced at or near the commencement of séances, is visible evidence of this fact. The duration of the initial stage is affected by many things, the health and harmony of the sitters, and the state of the weather. This Crawford regarded as of the greatest importance. There are, I think, several reasons for it. If the weather is wet the humidity may interfere with the consistency of ectoplasm, and may in other ways offer greater resistance to the manipulation of the energy and substances used in the production of the phenomena. Then there is the inevitable mental and emotional effect it produces in people. Wet, dull weather always inclines to depress our spirits and, through that, our vitality. Coldness has the same effect. I have known physical séances greatly

interfered with because the sitters have been cold and uncomfortable. An exception is the coldness psychically induced through the withdrawal of the necessary psychic force. Thunderous weather is, perhaps, the worst for mediumistic purposes and is as inhibiting to mental phenomena as to physical. I have known all mediumistic conditions to break down at the first flash of lightning, and this appears to be almost invariable.

If all or most of the essential conditions are good, the preparatory stage is usually over very quickly. "I have seen phenomena commence the moment the red light was turned on," says Dr. Crawford, "and on the other hand, with the same sitters and conditions apparently the same, I have seen them delayed for half an hour; thus the importance of going to considerable trouble with details."

One of the principal causes of nervousness at physical séances is the danger to which the medium is supposed to be exposed; but history proves this to be more apparent than real. I can recall no reliable account of any physical medium coming to harm except through the gross stupidity or evil intention of sitters. Everything goes to show that the invisible operators take every precaution to shield the sensitive and sitters from harm. Nothing demonstrates this more clearly than the fact that, in physical séances, a force is often demonstrated powerful enough to do great injury to the whole company, and yet no such thing ever occurs.

CHAPTER XII

How to Develop Mediumship

As a rule the proper development of mediumship entails the expenditure of a good deal of time, and it is therefore important that the best method be employed ; but before dealing with this subject a few words may be said about the kind of individual who, no matter how gifted from a psychic point of view, ought *not* attempt to develop his gifts.

No one lacking good health or self-control can be regarded as a suitable subject for practical mediumship, especially if the trouble be of a nervous order. Such people should refrain from development, in the interests of themselves and of psychic science, as they are likely to do more harm to the cause than good to themselves. Mediumship has long been subject to the attacks of unfair, carping, and often ignorant, critics, who eschew everything Spiritualistic, and chief among their accusations is that mediumship inclines to develop insanity among its most enthusiastic devotees. More harm has been done to mediumship by unsuitable enthusiasts rushing into developing classes than ever it has done to them, but casual observers may not realise this ; their attention will readily be attracted to an unfortunate of an unstable mind who is a Spiritualist or a would-be medium. Many people nervously and mentally unfit have made mediumship a channel down which to pour their idiosyncrasies, notwithstanding that these foibles existed long before psychic subjects interested them, and mediumship has invariably

been charged with having caused their unfortunate mental or physical state.

The development of mediumship is calculated to intensify nervous defects, as in most cases it gives rise, even in healthy people, to muscular twitches. Individuals already subject to them from an unhealthy cause will find it tend to make their state worse; and those subject to delusions will naturally find the belief in spirit interference, even by consent, a fertile field in which to let them grow.

The question of diet has always been regarded as of great significance by developing mediums, and many positive ideas have been formed as to the kind of food most suited to efficient unfoldment of psychic faculties. Few subjects have been more debated in psychic circles than this one, and much confusion prevails. While one person insists on a vegetarian diet another insists on fruitarianism, and I have known people to stand firmly by the belief that nuts are essential to the best development of mediumistic powers. Meat is generally decried as injurious and even unspiritual.

Imagination doubtless plays a large part in these notions, and to fly in the face of imagination is a serious and difficult thing. Facts show that diet is not nearly so important to the developed medium as is supposed, whatever it may mean to the developing medium. If a person feels very strongly that he should avoid or select certain articles of diet, it is perhaps wise for him to follow the urge, if only to bring the peace of mind requisite to successful mediumship. Suggestion is a potent force in all forms of mediumship; this should be remembered, and as far as possible put into practice by the judicious rejection of ideas that may be presented in the name of "authority," or suggest themselves to an over-zealous soul. It is a fact that some of the finest psychics have lived a perfectly normal life, eating and enjoying ordinary diet, including meat.

To fix a rule is, however, impossible, owing to the variable character of the human organism. What suits

one person does not suit another in this as in so many other things, and probably in some instances the careful elimination of certain foods is highly beneficial to the psychic powers of some individuals; but the subject is one for personal experiment and not a fixed law. A good principle to adopt is that of eating the staple foods of any country in which one may be living, as such foods are doubtless most suitable for that climate. The development of a national diet is not an accident, but the result of centuries of unconscious experimenting on the part of the people, leading to the elimination of unsuitable foods and the adoption of those most nourishing and conducive to health.

Then there is the question of fasting. Ought a developing medium to refrain from eating before sitting, and, if so, for how long? Here we are on surer ground. To enter the quiet atmosphere of the developing circle with a stomach full of food is almost like courting normal sleep at the time when supernormal states are being sought. To sleep under these conditions is to blunt the sensitiveness necessary for the task in hand; therefore, do not eat for at least two hours before sitting, if possible. Later, when one's powers are unfolded, this rule becomes of much less importance. The practising medium who is called on to exercise his powers at all hours cannot be rigid in such matters.

Carefully refrain from cultivating fixed ideas as they can be more harmful than useful. Habits of mind are as strong as habits of body, and often become veritable tyrants, ruthlessly governing the individual instead of being governed by him. Habits have no eyes and cannot see dangers ahead. That is the ego's duty, and failure to carry it out may lead to needless waste of energy, inconvenience, and loss of mental comfort. I have known mediums who could not use their gifts unless everything was in perfect harmony with their ideas and conformed to them with automatic precision. The slightest departure from these self-imposed rules would throw the medium into a state of confusion and ruin results; yet in most

cases the whole system was based upon imagination and imitation. At the beginning of their development these individuals had been persuaded that certain " conditions " were essential to success, or they had coined the notion out of their own fancy, rendering their work less enjoyable and effective, and often worried and bored other people beyond endurance.

The best safeguard against such drawbacks is for the medium to determine to be, as far as possible, master of the psychic situation, to regard mediumship as natural and continuous with more normal states, and gradually to encourage the exercise of his faculties independent of as many encumbrances as possible. This advice must not be understood as meaning that " conditions " are not necessary to the proper exercise of supernormal faculties—sometimes to an extraordinary extent—but that they should be regarded as exceptions, and not the rule, until experience has proved them to be indispensable.

For example, it is not always possible to have music and singing; but if a medium is obsessed with the notion that without singing or music his powers are useless, then he may render them useless, either by not exercising them or by feeling hopeless of good results if he does. A little judicious experimenting in the scientific spirit will often show that fixed conditions are not always necessary, and no safer method can be recommended the student in the early days of psychic development.

These remarks must not be construed into meaning that music in séances is not necessarily useful; indeed, it is well-known that there are few better aids to supernormal phenomena, especially of the physical order; but that would-be mediums should use their discretion and decide for themselves from experience whether they always need music, and if so, how much. In some instances it seems indispensable; yet it has been demonstrated that mediums who have considered it essential have sometimes obtained excellent results without it, notwithstanding their prejudice. The object should be in every case to eliminate fixed ideas, no matter how venerable the

tradition in favour of them may be. Let them speak for themselves, as it were, and it will frequently be found that what was thought to be of primary importance was only secondary, and although perhaps useful, not indispensable.

There are two ways of "sitting" for psychic and mediumistic unfoldment. One is the popular developing circle, the other is sitting alone. The latter is seldom attempted in the early days, while the former is in such universal favour that many consider development impossible without it. That the circle has various advantages is true; that it is indispensable is false. One of its original objects was to inspire the confidence which comes with numbers. In the beginning of psychic investigation, when much less was known about it than at present, every sitting was an adventure, a stepping from the known into the unknown, and so uncertain as to call for sympathetic comradeship to inspire confidence. It is doubtful whether the movement would have grown without this method. No doubt there are other advantages. A company of sincere people devoted to one object and sufficiently "magnetic," are helpful to the production of psychic phenomena, and results are more likely to be obtained than if each member sat alone.

The developing circle is an invaluable institution for the would-be medium and advantage should be taken of it, for in addition to the foregoing advantages, it presents opportunities in the form of the other sitters, upon whom the growing supernormal gifts may be exercised. An impressional medium or a psychometrist, without somebody to tell their impressions to, and from whom to receive confirmation or otherwise of their "tests," cannot hope to know whether they are making headway. But to limit one's efforts to the circle is not altogether wise, as one then develops in the "magnetic sphere" of that circle, and on leaving it leaves also much that has necessarily contributed to the activity of one's psychic faculties.

Sitting alone may obviate this difficulty by enabling the medium to develop by his own psychic power, and

thus become, as it were, mediumistically self-contained, his dependence upon others being much less.

What attitude of mind should a sensative adopt when sitting for development? This is a much misunderstood question. It is common knowledge that a medium should, when exercising or unfolding his gifts, maintain a passive mental state. This is often interpreted as "should not think." I have heard would-be mediums complain despairingly about their inability to do this; it is a difficulty many of them can never hope to overcome; only deeply entranced mediums can do it, for so long as an individual is conscious he is sure to have his mind occupied with an idea. The fact is that to be in a state of mental inactivity does not mean not to think, nor even to try not to think; it merely means that one should suspend attention and leave the mind free to act as it will, not to direct it. To try not to think is very much the same as to try to think, and induces the tense mental condition which is to be avoided.

Immediately the desired mental state has been attained thoughts of various kinds will stream through the mind, consisting of fragments of memory or of imagination. The mind will naturally take the line of least resistance and select thoughts of a familiar nature. It is important to remember this as it has some relationship to psychic development and helps one to realise when certain psychic communications are being received. When unusual trains of thought, foreign to the sitter's natural bent, are observed interposing between more familiar streams, these should be immediately noted, and, if possible, openly expressed, as they are usually transmitted telepathically from a spirit endeavouring to use the medium's gifts, and are the first signs of impressional mediumship. The development of clairvoyance is generally heralded by the appearance of clouds of colour moving with much liveliness and appearing to roll in and out of each other. These colours vary with different individuals, although certain hues generally predominate, such as blue, yellow, green, red, violet, and a light grey mist.

But this is not always evidence of clairvoyance, as these colours are often seen by other kinds of mediums. A more reliable indication is the occasional appearance of half-formed faces and figures, and a variety of other objects. Occasionally the developing medium may see or hear with startling clearness; and as a rule considerable periods elapse between such striking visions until the gift is fully developed.

It is advisable in all forms of mediumship to pay attention to the question of light. True physical mediumship is affected by it more than mental: but it would be a mistake to suppose that clairvoyance and kindred gifts are immune from it. A dim light is generally better than a strong one. The principal cause of the trouble appears to be the presence of ultra-violet rays, and these are best eliminated by the use of red or blue shades. Although it is not so necessary to do this with mental mediumship as with physical, developing mediums would do well to experiment in the matter for the purpose of finding what degree or kind of light suits them best. Care must, however, be taken against fixed ideas, and as far as possible the presence of clear light encouraged. Some mediums are able to exercise their gifts in broad daylight, gaslight, and electricity, and I believe that with practice every mental medium may do the same.

The length of time required for the development of mediumship varies very widely and is dependent upon several factors, including the natural qualifications of the individual, the length of time devoted to the task, and the ability of the spirit operators. The last is not the least significant. Some spirits are undoubtedly more able and have superior methods of control than others, so that a change of "guides" and "controls" is often accompanied with an increase or a decrease of the psychic's powers. An excellent example of this is afforded by Mrs. Piper. Under the régime of the control known as "Phinuit," this famous medium's gifts decreased in effectiveness, but when his services ceased and the medium passed

under the influence of the " Imperator " group of spirits a decided improvement took place. The " Imperator " group declared that they introduced a different system of treating the medium from that adopted by " Phinuit," whose method, they asserted, was calculated to injure Mrs. Piper's powers. The " Imperator " group are believed to have been the " band " of spirits who so successfully developed and utilised the mediumship of the Rev. Stainton Moses. After his death they are said to have transferred the result of their experience with him to Mrs. Piper.

One of the most harassing difficulties the impressional medium has to face is the " association of ideas." This law will constantly interpose and often leave the medium in doubt as to the exact source from whence his impressions come. The difficulty arises from the fact that one set of ideas invariably gives rise to another, and the greatest care has to be taken to distinguish those coming from spirit agents and those originating in the sensitive's own mind. This is never fully accomplished by the conscious medium, nor in all probability by the entranced medium, although the latter is much less affected than the former. In the case of the entranced medium it is the subconscious mind that gives rise to the erroneous ideas and not the conscious mind.

The manner in which the association of ideas works is as follows : if a medium receives mental impressions of a certain kind of personality, or if he clairvoyantly sees a form, it may resemble someone he has known, and immediately calls to his mind the relationship of that person to himself. This recollection may be strong enough to exclude the impression of relationship the entity desires to transmit to the psychic's mind, and the psychic has then to decide whether his idea is of a genuine psychic character or not. As a rule he has to run the risk of error by giving out what he thinks, and if the idea should be of his own making the test is probably spoilt. This illustration may be applied to all kinds of communications received through mental mediumship,

and is an unavoidable source of error. On the whole it is the wisest policy for the medium not to be too cautious and to freely state what he is feeling, unless the troublesome thoughts come clearly from his own mind; otherwise he may withhold useful and convincing information. In the course of time these disturbing influences grow less, but never entirely disappear.

A word may be said about the orders of spirits who communicate and the different parts they play. It would be wrong to dogmatise on this subject as on many others; a good deal of confusion prevails here as elsewhere. In the midst of the confusion a certain order can be discerned, indicating that different spirits play different parts in connection with the medium, and they are related to him in different ways.

The first in popularity, and perhaps importance, are those called "guides." Judging from numerous utterances through mediums this order bears a specific relationship to the medium and is, in an inexplicable way, linked up with him permanently by what is called "affinity." Exactly what this means seems never to have been made clear, but that it is something intimate and consistent is fairly certain. "Guides" may be likened on one hand to the ancient Roman conception of a man's genius which was inseparably linked up with him from birth to death and even beyond, and on the other to the Christian idea of guardian angels, conceived as in some way permanently related to the individual they guarded.

Spirit "guides" often claim to be the principal factors in the development of the psychic gifts of their medium, and without their consent no other spirit is permitted to approach the medium for the purpose of holding intercourse with or through him. Although they undertake the arduous task of the medium's unfoldment, it appears that they are not always able to use the gifts they develop; they then recruit the services of a spirit who can, and this order may, by way of distinction, be called "controls," a term usually applied to all changes of the sensitive's personality.

The attitude of these controls to mediums is very different from that of guides. Here there is no mysterious affinity, and often no consideration for the medium beyond that of utility. To them the medium may be merely a means to an end, a kind of machine to be used only as long as it will satisfactorily work, and when it fails to be discarded. Sometimes, however, a deep attachment for the psychic may be formed; then the feeling of the controls become warmer and the medium is regarded less mechanically.

I have witnessed the process of a guide endeavouring to persuade a spirit to act as a control to utilise the powers of a medium whom the guide had developed but was unable to use. The late Vice-Admiral Usborne Moore recounted to me an instance where a control considered his medium merely as a means to an end. Admiral Moore had been having a series of test sittings with a famous American materialising medium, a rather illiterate man with nothing to recommend him beyond his remarkable gift. Among the entities who materialised through him, was one who habitually came and seemed responsible for most of the phenomena. This entity was evidently a highly spiritual and superior being, his personality so singular that his exalted presence seemed to pervade the séance-room even before his form became visible. He called forth the highest respect from all present. The Admiral used to wonder why such a spirit had anything to do with so unattractive a medium, and he determined one day to try and find out.

"How is it," asked the Admiral, "that so superior a being as yourself has anything to do with such a person as the medium?"

"Do you enquire into the character of the boy who takes your telegrams?" replied the spirit. "Is it not sufficient for you that he delivers them swiftly and safely? Well, we are often reduced to a position like that. This man is a wonderful medium, whose powers we may leave alone or use. We prefer to use them than to let them waste."

It is not difficult to realise that if this psychic had

lost his powers, or even if they had weakened sufficiently, that this control would have left him without compunction. This attitude is responsible for the frequent change of controls that takes place among mediums; but guides appear to remain to the end.

A third order of spirits are what may be termed communicators. They constitute the great body of spirits who communicate with their friends through mediums, and the psychic may meet them once and never again. They may be compared with people who take telegrams to the post-office, interested only in the telegram reaching their friend safely. Any post-office will serve the purpose—the technical processes involved and the individuals concerned in the task of transmission mean nothing to them. These spirits are seldom permitted or able to communicate directly with mediums, but act through the agency of guides and controls, without whose help they can do nothing. This ought to be made quite clear, as most people are under the impression that their departed friends can personally communicate with them if only a medium be available. The process is much more complicated than that.

We are indebted to Professor James Hyslop for the best explanation of what takes place in most cases where intercourse is occurring through a trained medium of the mental order. He has called the process "pictographic." It must be remembered that we are unable to observe directly what is taking place on the other side during such intercourse, but have to infer it from various facts observed in connection with the phenomena and the statements made by alleged communicators.

In the pictographic process the controls and guides usually appear to adopt the policy of a double intermediary between the communicating spirit and the medium. One of these intermediaries receives the thoughts of the communicator and transfers them to the control with the medium, and this control in turn transmits them to the medium's subliminal mind, or, on rarer occasions, may transmit them more directly through the medium's organism.